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The History of Catholic Education in New Mexico Since the American Occupation

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HISTORY OF CATHOLIC EDUCATION IN NEW MEXICO
SINCE THE AMERICAN OCCUPATION - AVANT

THE HISTORY OF CATHOLIC EDUCATION IN NEW MEXICO SINCE THE AMERICAN OCCUPATION

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CHAPTER I

THE PROBLEM AND SOURCES OF MATERIAL

The Catholic Church has ever been the patron of arts and learning. No complete history of education could be written without acknowledging the role which the Church has played in the spread and preservation of learning. Probably in no other section of the United States has this influence been exerted in such a marked degree as in New Mexico. This is true not only of the early Spanish period, but of the American period as well.

I. THE PROBLEM

Statement of the problem. The purpose of this study is to turn back the pages of history to the dawn of the American occupation of New Mexico, with the subsequent arrival of the hero of Death Comes for the Archbishop, the Most Reverend J. B. Lamy, and to follow through, page by page, the unfolding drama of Catholic education to its climax in the inspired direction of that worthy successor of Lamy, the Most Reverend Rudolph Aloysius Gerken, D.D., present Archbishop of Santa Fe

Importance of the study. New Mexico, possibly more

than any other state in the union, is indebted to the influence and activity of the Catholic Church in the field of education. That this activity is not entirely a thing of the past is evident from the fact that there are at present over thirty public schools in this state that are operated by members of Catholic religious congregations. Besides, there are parochial and independent Catholic schools in practically every town of importance in the state. Down to the present time, apparently, there has been no coordinated study of the vast amount of activity of the Catholic Church in the field of education in the state of New Mexico. It is hoped that this study will render an historical and educational service by bringing together in one volume a chronicle of the important contributions of this organization in shaping the educational destinies of the state.

Delimitations of the study. The annexation of New Mexico by the United States marks a new period in the history of this part of the Southwest. With the consequent arrival of Bishop Lamy, a new period in education was also inaugurated. As the arrival of Bishop Lamy followed shortly after the American occupation the scope of this study will extend from the first educational efforts of Bishop Lamy down to the present day.

II. DEFINITIONS OF TERMS USED

As the subject treated in this thesis does not call for any specialized or technical terminology and the meaning of the terms used is obvious, there is no need of any particular definitions.

III. SOURCES OF MATERIAL

In gathering material for this work, besides having access to the related studies mentioned below, use was made of several other sources of information. All the Catholic schools in the state were sent questionnaires relating principally to their present status. The chronicles, annals, or historical accounts which are kept by some religious communities were also studied. Much information was also obtained in interviews with the clergy having parochial schools under their jurisdiction, as well as with the Sisters who are in charge of these schools. The files of the early New Mexico newspapers were also a source of much valuable and interesting material which was used in the study. Concerning St. Michael's College, constant access to the archives which contain official documents made possible an exhaustive study of the work of the Brothers of the Christian Schools.

IV. ORGANIZATION OF MATERIAL

This study will fall naturally into major divisions or episodes dealing with the educational contributions of: (1) Bishop Lamy, (2) The Sisters of Loretto, (3) the Brothers of the Christian Schools, (4) The Sisters of Charity, (5) other religious congregations which entered the field at a later date, and (6) Archbishop Gerken. It is thought that by the use of these divisions a more thorough study has been made possible than if the chronological order had been followed throughout.

V. SURVEY OF RELATED STUDIES

Apparently but few studies in this field have been made. In 1912 the Hon. Benjamin M. Read published a History of Education in New Mexico in which some mention is made of the various Catholic schools. Salpointe's Soldiers of the Cross, and Defouri's The Catholic Church in New Mexico give some valuable information covering the Lamy period. Other histories of New Mexico have also been found helpful in building up the proper background to the study.

To the writer's knowledge only three dissertations have been made covering certain portions of the field. Edward M. Bernard treated the History of the Christian Brothers' Educational Work in New Mexico in his dissertation for a Master of Arts degree at the New Mexico Normal University in 1930. Another study in the field was made by V. Trujillo, and pre-

sented as a thesis to Manhattan College, New York. The title of this work is History of Catholic Education in Sandoval County. Sister Catherine Miriam Lewlor, S.C., studied the History of the Sisters of Charity in New Mexico (1865-1900), and presented the results of her study as a thesis to Creighton University in 1938. Anna C. Minogue published in 1912 a general history of the Sisters of Loretto under the title Loretto Annals of the Century. In this work the foundations of the Sisters of Loretto in New Mexico are treated in a short chapter.

CHAPTER II

THE WORK OF BISHOP LAMY

In claiming many other historical priorities New Mexico can also lay a valid claim to having the first schools in what is now the United States.[1] As early as 1598 there were schools in New Mexico. Several Franciscans came with the expedition of Oñate and they immediately set about instructing the Indians. By 1630 there were already as many as fifty Franciscans in New Mexico who spent their time in christianizing and educating the Indians. Benjamin M. Read quotes Frejes as writing in 1655 that there were twenty-five mission schools under the direction of sixty Franciscan Fathers.[2] In these schools the Indians were taught religion, reading, writing, music, and several trades. All these schools were closed, however, during the Indian revolt of 1680, but with the reconquest in 1693-94 the Friars returned and set themselves to the task of rebuilding their mission churches and schools.

What little had been accomplished in the way of educa-

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[1]Edwin E. Slosson, The American Spirit in Education (Hartford, Conneticut: Yale University Press, 1921), p. 183.

[2]Benjamin M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912), p. 717-19.

tion up to the early years of the nineteenth century was brought to an abrupt halt when Mexico declared its independence from Spain and ordered all Spaniards to leave Mexican soil. The Franciscans had to close their flourishing missions and return to Spain. An insufficient number of secular priests from Durango attempted to replace them, but they were unable to do much about caring for the educational needs of the children of their missions. The new Republic of Mexico took congnizance of the need of continuing the educational work and on April 27, 1822, a decree was issued ordering the establishment of public schools, as soon as possible, according to the circumstances of each community.[3]

The outstanding figure in education during this period was Father Antonio Jose Martinez, pastor at Taos. He established a college at Taos at his own expense, and directed the intellectual formation of some of the prominent men of the later years of the Mexican period. In connection with his school he established the first printing press in New Mexico. He was active in carrying out the decree of 1822, mentioned above. He also conducted a seminary for the education of aspirants to the priesthood. Shortly after Bishop Lamy assumed jurisdiction over the Church in New Mexico in 1851, Father Martinez retired. His educational

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[3]Read, op. cit., p. 536

work did not, consequently, carry over into the American period.

In spite of these laudable efforts little of lasting value was accomplished in New Mexico. Defouri writing of this period states:

> Through the want of care of both the Mexican government and Mexican clergy, the province was destitute of educational establishments of any kind.[4]

The message of Governor Vigil to the first territorial legislature under American control bears out the evidence of lack of educational facilities in New Mexico.

> Actually there is but one public school in the Territory, situated in the City of Santa Fe, and supported by county funds. To this school all children may attend, but the funds of the county are insufficient to employ more than one teacher.[5]

The legislature did little, if anything, to carry our the desire expressed by the Governor for the establishment of a school in "every town, village and neighborhood of the Territory."[6] However, with the annexation of New Mexico by the United States there came to the forsaken territory a true friend of education, the illustrious

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[4]Rev. James H. Defouri, Historical Sketch of the Catholic Church in New Mexico (San Francisco: McCormick Bros., 1887), p. 28.

[5]Read, op. cit., p. 539.

[6]Benjamin M. Read, History of Education in New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912), p.16.

Archbishop J. B. Lamy, the Apostle of the West.[7] The tasks which confronted him on his arrival to take over the jurisdiction of the vicariate of New Mexico were legion. Churches had been without priests for years; many of them had fallen into ruin. Practically everything had to be started from the very bottom. As all the things which needed attention could not be cared for at once, the Bishop determined that the first step in strengthening Christianity among his people would have to be through the establishment of schools. He gave "his attention first to the adornment of the living temples of God by securing a good education for the youth of his Vicariate," leaving for later the building and repairing of churches.[8]

A letter written by Father Machebeuf in 1852 sets forth the need for the establishment of schools.

> As the source of evil here is the profound ignorance of people, the first remedy must be the instruction of youth, and for this we need Christian Schools for the youth of both sexes, but especially for the young girls. The means of forming them to virtue and good example, which is rare in New Mexico, is the establishment of religious houses conducted by persons devoted to their calling and filled with the spirit of

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[7] Ibid., p. 18.

[8] Most Rev. J. B. Salpointe, Soldiers of the Cross, Notes on the Ecclesiastical History of New Mexico, Arizona and Colorado (Banning, Calif.: St. Boniface's Industrial School, 1898), p. 201.

> self-sacrifice. To this end the Bishop has already opened a school for boys in our house, and he has knocked at many doors in the United States in order to secure Sisters for the girls.[9]

The school which Father Machebeuf refers to as being opened in the Bishop's house was conducted by a Mr. E. Noel whom the Bishop had invited to come to New Mexico for this purpose.[10] During his long administration of the Church in New Mexico the zealous Archbishop interested himself continuously in the education of his flock. He first obtained the help of the Sisters of Loretto (1852). The Brothers of the Christian Schools came next (1859). As the work of each of these religious groups extends beyond the time of Archbishop Lamy, their work will be treated separately in further chapters.

In 1885 the venerable Archbishop, feeling the weight of his years and the effects of the many hardships which he had undergone, tendered his resignation and was succeeded by the Most Rev. J. B. Salpointe, who had labored in the Southwest for many years. On February 14, 1888, Archbishop Lamy passed to his reward. His memory is held in benediction by

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[9]Rev. W. J. Howlett, Life of Reverend Machebeuf (Pueblo, Colorado: The Franklin Press 1908), p. 181.

[10]Benjamin M. Read, Illustrated History of New Mexico (Santa Fe, New Mexico: New Mexico Printing Co., 1912) p. 541.

the people of New Mexico. His contribution to the welfare of the Territory is possibly greater than that of any other individual. He was indeed the "Apostle of the Southwest," but more particularly is he thought of as the "Apostle of Education in the Southwest."

CHAPTER III

THE SISTERS OF LORETTO

When Bishop Lamy left Santa Fe for the Provincial Council of Baltimore in 1852 he had in view the possibility of obtaining Sisters to open a school for girls in Santa Fe. The well known spirit of sacrifice of the "Friends of Mary at the Foot of the Cross," better known as the Sisters of Loretto, recommended this group to his attention. He had nothing to offer that could flatter human nature. All he could offer was an opportunity of sacrificing oneself for a noble cause. He found the daughters of Father Nerinckx equal to the sacrifice demanded.

> To the assembled community the plea of Bishop Lamy was repeated, the arduous nature of the work awaiting those future teachers explained; but the Lorettines were not appalled and the response for volunteers was characteristic of the spirit of their holy founder.[1]

The volunteers for the new mission were numerous, but Mother Berlindes, the superior, chose Mother Mathilda Mills, Sisters Catherine Mahony, Magdalen Hayden, Rosanna Dant, Monica Bailey and Roberta Brown to make up the first contingent of the great army of Lorettines who were to invade the West in succeeding years to lead the battle against

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[1]Anna C. Minogue, Loretto Annals of the Century (New York: America Press, 1912), p. 137.

ignorance and irreligion.

I. SANTA FE

On June 27, 1852, the heroic band of pioneer Sisters left Loretto, Kentucky, for St. Louis, where they met Bishop Lamy who was busy organizing the caravan for the trip across the plains. On July 10 they left St. Louis, but in doing so they little dreamed of the tragedy which was soon to over-take them. Six days later they laid to rest their Superior, Mother Mathilda Mills, who had died of cholera. Another Sister suffered from the dread disease but did not die. She remained at Independence while the others continued their journey, braving storms, the impending attacks of savage Indians, and facing with courage the natural difficulties of a trip across the plains. On Sunday, September 26, they made their entry into Santa Fe.[2]

The Bishop turned part of his house over to the Sisters. There they opened their school. Sister Magdalen Hayden became the superior of the community and continued to direct it until 1881, when illness forced her to retire. Father Defouri, writing during the life-time of Mother Magdalen, quotes her as follows concerning the early years

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[2]Minogue, op. cit., pp. 138-142.

of Loretto.

> The Sisters did not open school immediately, as they needed some time to apply themselves to the study of the language of the country, Spanish. In November they received their first boarders, two children who had lost their mother.....
>
> The school opened in January, 1853, with ten boarders and three day scholars, but at the close of August the number had increased to twenty boarders and twenty-two day scholars.
>
> The house which the Sisters occupied had been ceded to them by Bishop Lamy, who lived in the same building, but in another square or plazita, entirely separated from them. As the house was now too small, he, in October, 1853, gave up the whole to them, and rented a house for himself.[3]

In a short time the enrollment had increased to such an extent that it was necessary to look for more spacious accommodations. In 1857 the "American House," so called because of its galled roof of shingles, was purchased. Constant growth called for new buildings and additions which were constructed as needed.[4]

As the basis of all the religious and educational activities of the Sisters of Loretto is the Glory of God, Mother Magdalen desired to erect a worthy temple to the Almighty which would serve as an inspiration to both the Sisters and the pupils. In 1873 work was begun on the chapel of Our Lady of Light, an elegant gothic structure,

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[3]Defouri, op. cit., p. 41.

[4]Ibid., p. 42.

which though not in accord with the present trend of construction in Santa Fe is one of the architectural ornaments of the city.

In 1880 the three-story Academy building was constructed. Twelve years later the Convent building, also a three story structure, went up. Other buildings followed in time, as needed. The auditorium and Albertina Hall are worthy of special mention. The last step in construction was the Chavez Memorial building, completed in 1928. This building was made possible through the munificence of the late Miguel Chavez.

In the Santa Fe Weekly Gazette of October 7, 1865, is found the following notice concerning the Convent of Our Lady of Light, better known now as Loretto Academy.

Convent of Our Lady of Light.

This institution is under the direction of the Most Rev. Bishop John B. Lamy.

The establishment for the education of Misses is located in the most beautiful part of the city. The building is commodious and is surrounded by a large garden which affords ample room for the scholars to take exercise in.

The culture of the intellectual faculties of youth and the training of them in the paths of virtue, being the important duties confided to the Sisters, they will take every care to instruct their pupils in those branches which constitute a useful and refined education, and above all in the principles of the Catholic Religion and the duties which it imposes.

The dicipline is mild and parental, and at the same time strict and positive. The sisters will take particular care of the health and welfare of the scholars.

The branches taught in this institution are: Orthography, Reading, Writing, Grammar, Arithmetic, Geography, History; and for the more advanced; Astronomy, with the use of the globes, Natural Philosophy, Botany, etc., etc.; also needle work, Bordering, Drawing, Painting, Music on the piano and Guitar, Vocal Music and French.

Pupils are taught and speak in the English and Spanish languages, equally.[5]

II. TAOS

The work which the Sisters of Loretto were doing in Santa Fe led other sections of the territory to request the privilege of having similar schools established. Thus Sister Euphrosyne Thompson with two companions set out from Santa Fe for Taos in 1863, where they opened the Academy of Our Lady of Guadalupe, later to be named the St. Joseph School. The Rev. Gabriel Ussel was instrumental in having this school opened. The Sisters found in him a generous benefactor.[6] Shortly after the establishment of the public school system in New Mexico (1891) the Sisters at Taos were offered the public school, which they conducted with much success until 1929. Since then, with the

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[5]Article in the Santa Fe Weekly Gazette, October 7, 1865.

[6]Minogue, op. cit., p. 148.

help of the Rev. Joseph Giraud, formerly pastor at Taos, the school has continued to operate as a parachial school. At the present time four Sisters teach 138 students in the eight grammar grades.[7]

III. MORA

On March 25, 1864, Sister Mary Borgia Ward opened the Annunciation Academy in Mora at the request of the Rev. J. B. Salpointe. This zealous priest, later to become Bishop of Arizona and then Archbishop of Santa Fe, relates the following concerning this establishment:

> In 1864, April 4th, the Rev. J. B. Salpointe, parish priest of Mora, had the pleasure of receiving three Sisters of Loretto coming from Santa Fe, at his request, to take charge of a school for girls in the vicinity of his residence on the church plaza.....These were Sisters Mary Borgia, Cecilia and Ynes.....The Sisters have persevered.....no - withstanding the difficulties they have met with on several occasions; the severest trial the Sisters had to stand at Mora was the burning of their house at the end of 1888.[8]

With the establishment of the public school system in New Mexico the Sisters' school at Mora became the public school, which status it holds to this day. It has now, besides the grade school, a fully accredited high school with

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[7]Sister M. Carlita, "Education in New Mexico Under the Auspices of the Sisters of Loretto." Unpublished study.

[8]Salpointe, op. cit., p. 239.

a total enrollment of 347 pupils.

IV. ALBUQUERQUE

Only one of the establishments of the Sisters of Loretto in New Mexico in the early days was to be short-lived. In 1866 Rev. Augustine Truchard, pastor of the church in Albuquerque, requested the Sisters to open a school in that town. He put up a large building which was well adapted to school purposes. Much good was done, but the school was unfortunately discontinued in 1869. Apparently no definite information is available as to the circumstances which led to the closing of the school. The only indication as to a possible cause is contained in a comment made by Minogue that "it was closed, owing to a change in the ecclesiastical administration in the parish."[9] The reference is undoubtedly to the coming of the Jesuits who took over Albuquerque, Father Truchard going to Bernalillo.

V. LAS VEGAS

The same year that the school in Albuquerque was closed another was opened in Las Vegas. Sister Mary Kostka Gauthreaux was the first superior. Through her efforts the foundations were laid for a lasting institution. A fire

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[9]Minogue, op. cit., p. 155.

destroyed their original building, but another was soon erected in a more advantageous location in the town. Until 1927 the school was a combined day school and boarding school for girls. In that year it became the parochial grade school for the parish of Our Lady of Sorrows. It now has an enrollment of 220 students taught by five Sisters.

On September 6, 1912, a parochial school was opened in the Immaculate Conception parish of "New Town" Las Vegas. The school was located on Sixth and National Streets. Forty-two pupils attended during the first year. In 1915 high school courses were offered, the first class graduating in 1919. In 1922 the Rev. A. Rabeyrolle, pastor of the Immaculate Conception Church, erected a splendid new school building to take the place of the original inadequate quarters. This building is one of the outstanding structures in Las Vegas. At present there is an enrollment of 325 in the grades and high school classes. Ten Sisters of Loretto are in charge.

VI. LAS CRUCES

The Rev. J. B. Salpointe, mentioned in connection with the establishment in Mora, became Bishop of Arizona in 1868. Las Cruces belonged at that time to the Arizona diocese. The new Bishop lost no time in arranging for the

opening of schools in the more important centers in his diocese. Accordingly, in 1870 five Sisters of Loretto arrived in Las Cruces to open a school. While waiting for the completion of the building which Father Bernal was having built for them they accepted the hospitality of Mrs. Wm. Tully. They immediately began to receive students. In the meantime the building was rushed to completion. "The windows, doors and joists of this building were brought by teams from the dismantled convent in Albuquerque."[10]

By 1873 eight Sisters were needed to take care of the large enrollment of students. In 1875 during the regime of Sister Ignatia a novitiate was established in Las Cruces to accommodate postulants who lived in the Southwest. This novitiate was transferred to Santa Fe in 1880. In this year Mother Praxedes Carty became superior of the Loretto Academy of Las Cruces, which position she held for thirteen years. During this period buildings were constructed and debts contracted previously were liquidated. With the coming of the railroad in 1881 the school entered into an era of popularity and prosperity. As it was the only boarding school in the southern part of New Mexico, it had a large enrollment. In 1918 the peak was reached when

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[10] From "Excerpt of Annals of Sisters of Loretto in Las Cruces." p. 2.

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[10] From [illegible] *Las Cruces*." p. [illegible]

there were as many as 110 boarding students in attendance. This number has since decreased, due to the expansion of the public school system. At the present time the total enrollment is 103.[11]

Besides the Academy the Sisters of Loretto have also taken over the parochial school of the Holy Cross since its establishment in 1927. Three Sisters and two lay teachers instruct 165 pupils in the eight grammar grades.

VII. BERNALILLO

In 1875 Mr. Jose Leandro Perea, to whom the town of Bernalillo is greatly indebted, obtained from the Sisters of Loretto a promise that they would establish a school for girls in the town. He immediately set about constructing a house which would be adequate to house the Sisters and the school, with the intention of deeding it to them on their arrival. Upon completion of the building Sister Adelaide, Sister Merinkx, and Sister Veronica came from Santa Fe and took possession of it, beginning at once the work which has been carried on ever since.

In his report to the Department of the Interior the

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[11]From "Excerpt of Annals of Sisters of Loretto in Las Cruces," p. 2.

Secretary of the Territory made the following mention of this school at Bernalillo.

> Incidentally we learn that the Sisters of Loretto are about to start two schools, one at Sapello and another at Bernalillo. At the latter place, through the munificent liberality of a citizen, suitable buildings are in course of construction for the accommodation of one of these parochial schools for Secondary education.[12]

In a short time the school was crowded. Some orphans, whose tuition was paid for by the Territory, and a large number of day students sought the opportunity of obtaining an education which had till then been denied them in Bernalillo. The capacity of the building was over-taxed and soon it became necessary to think of further construction. Under the direction of Sister Loyola the convent was enlarged, a large two-story building going up in 1887.

Shortly after the school was opened the most Rev. J. B. Salpointe requested the Sisters to receive a number of Indian girls as boarding students. No provision was made for their care, but the good Sisters, placing their confidence in providence, gladly accepted the new opportunity of doing some good. Thus began the now flourishing Sacred Heart Industrial School for Indians. Help was eventually to come to the new institution from the United States

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[12]H. W. Ritch, Report to the Department of Interior (Washington: Government Printing Office, 1874), p.1.

government as well as from private sources. In the annals of the Loretto Industrial Indian School the following appears:

> The very Rev. J. A. Stephan gave $2000.00 and all the equipment, such as beds, desks, blankets, etc., for the Indian school of sixty-five girls. He also obtained a donation in favor of the New Indian school from that noble benefactress of the Negro and Indian race, Miss Drexel, now Mother Catherine, Superior of the order known as Sisters of the Blessed Sacrament. With this Sister Loyola continued the work and before many months had elapsed a fine substantial building was completed at the cost of $8,000.00. It contained dormitories, classrooms, parlors, etc.[13]

The school was operated as what was known as a contract school, which meant that the Department of the Interior contracted with the school to take care of a certain number of students, for each of which there was a stipulated annual allotment. However, with the establishment of the government Indian schools, the subsidies to the contract schools were cut down until, in 1901, the Sisters could no longer depend upon the government for help. Despite the difficulties and the financial burden the Sisters have continued to operate the Industrial School for Indians.[14]

The Annals of the Century quote as follows from the report of Mr. Charles Burton of the United States Indian

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[13]Annals of the Loretto Indian School, p. 2.

[14]Vidal Truillo, History of Catholic Education in Sandoval County (unpublished thesis, Mannattan College, New York, 1932), 66 pp.

Service in 1898:

> I noted with great pleasure the peculiar excellence of that school. The teachers are careful and painstaking, and the children are remarkably bright, clean, and attractive. The intellectual advancement of the children is beyond that of any of the schools under my care. The buildings are ample, clean, and well cared for; the grounds are very attractive. The Superintendent, Sister Margaret Mary, is a woman of fine attainments and excellent character and possesses great executive ability. I therefore take great pleasure in recommending that the contract be increased from thirty-four to seventy-five children.[15]

The work of the Sisters in Bernalillo was not limited to the care of the Indian children. Besides this they also conducted a boarding and day school for girls, the boys of the community being taken care of by the Christian Brothers. In 1891 with the introduction of the Public School system the Sisters' school became the public school. The growth of Bernalillo in time made the construction of a new school building necessary. In 1923 the Sisters proceeded with this construction at their own expense, even though the school is public. The county, however, pays a nominal rental fee for the use of the building. This new and commodious building now accommodates the high school classes and some of the grades.

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[15]Minogue, op. cit., p. 158.

VIII. SOCORRO

In 1879 the Rev. Benito Bernard, pastor of Socorro, applied to Mother Magdalen in Santa Fe for Sisters to open a school in his parish. He constructed the necessary building, which was ready for the opening in the fall of 1879. The Sisters conducted a boarding and day school. Similar to the situation in other localities their school became the public school in 1891. At the present time it is a combined parochial and public school, two of the Sisters being employed by the school board as public school teachers.

After eighty years the Sisters of Loretto are still carrying on successfully their great work in the field which they pioneered. At the present time 80 Sisters are engaged in teaching 2,794 pupils in New Mexico schools. Of this number 584 are high school students.

CHAPTER IV

THE BROTHERS OF THE CHRISTIAN SCHOOLS

The coming of the Sisters of Loretto marked the beginning of a new era in the history of religion in New Mexico. From the very beginning the efforts of the Sisters were crowned with success. With the spread of their schools to all parts of the Territory the girls of New Mexico were assured of the opportunity of obtaining a good education. But this was the realization of only half of the Bishop's cherished hope. The Territory was still without the advantages of a school for boys.

I. SANTA FE

As it was not possible to obtain a religious group in the United States to take up this work, the Bishop turned to his homeland. In his youth he had witnessed the good work done by the Brothers of the Christian Schools and felt that these men would have the spirit of sacrifice and missionary zeal necessary to undertake the new task. The Vicar General of the diocese, the Rev. Peter Eguillon, had been a pupil of the Brothers at Clermont, France, and he was very well acquainted with Brother Arteme, Visitor of the District of Clermont. It was consequently decided that he should go to

France and seek to obtain Brothers to open a school in Santa Fe. Accordingly, he left for Europe early in 1859.

When he reached Paris he called on Brother Philippe, the Superior General of the Brothers of the Christian Schools. The scarcity of subjects, and the demands for the opening of schools in all the European countries were the principal reasons that motivated Brother Philippe's delay in giving a favorable answer to Father Eguillon's request. Somewhat disappointed he went to see Brother Arteme in Clermont. This boyhood friend promised to use his influence in obtaining a satisfactory decision from the superior. So well was the case pleaded that Brother Philippe finally permitted four Brothers to accompany the Vicar-General back to Santa Fe. In presenting his plea to the Superior General Brother Arteme had offered to send Brothers from his own province to the new mission. A large number volunteered for the work, but only Brothers Hilarien, Gondulph, Geramius, and Galmire Joseph were chosen.[1]

On June 21, 1859 an agreement was concluded between the Superior General and the Vicar General. A translation of this agreement follows.

> In the year eighteen hundred and fifty-nine and the 21st of June 1, the undersigned, vicar-general of Msgr. the Bishop of Santa Fe (New Mexico) in the

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[1] Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 1-4.

name and with the authorization of the above mentioned Bishop of Santa Fe, and in the presence of the Most Honorable Brother Philippe, Superior General of the Brothers, do agree to the following conditions:

1. To furnish them, together with a convenient dwelling for the time they remain in the above mentioned diocese, the school equipment as well as the equipment necessary for the community.

2. To those who will be in charge of the gratuitous schools a salary of twelve hundred francs, or 240 dollars, to be paid in coins if they so desire.

3. To those who will be in charge of the boarding schools the same salary of 1200 francs, or 240 dollars, until such time as the boarding school can support itself.

In testimony whereof I have signed:

R. Eguillon,
Vicar-General of Santa Fe[2]

The little band of missionaries who were to set forth with Father Eguillon were well qualified for their new work. Brother Hilarien, who was appointed superior of the group, had been teacher in the normal school at Aurillac. Later he had become director of the boarding school of Clermont, the school where Father Eguillon had received his early education. Various other positions which he had held, together with his knowledge of the Spanish language gave him the background of experience and knowledge needed for his work in New Mexico.

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[2] Document in Archives of St. Michael's College.

[3] Information from Personnel Department, Archives of the Institute of the Brothers of the Christian Schools, Casa San Giuseppe, Rome, Italy.

Brother Gondulph, who had directed the school of Romagnat with great success, was also a man of experience. He was the first successor to Brother Hilarien as superior in Santa Fe. Brother Geramius was also a remarkable man. He remained in Santa Fe until 1869 when, in answer to a request from Garcia Moreno, president of Ecuador, for Brothers to take over the direction of schools in that country, he was sent to that South American republic to take charge of organizing the new work.[4] Brother Galmier Joseph labored longest in New Mexico, that is until his death in 1884. He was a very successful teacher who obtained unusual results.[5] When the party reached New York it was joined by Brother Optacian who was to be the teacher of English. He remained in Santa Fe only one year, returning afterwards to New York.[6]

On October 27, 1859, seventy-one days after they had embarked at LeHavre, the devoted band of missionaries made their modest entry into the City of the Holy Faith. Several priests also accompanied them, among them the Rev. J. B. Salpointe, who was later to succeed Archbishop Lamy as Archbishop of Santa Fe. Their destination was reached, but if they ex-

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[4] Bulletin des Freres des Ecoles Chretiennes, Paris, November, 1912, p. 72.

[5] Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1904, p. 267.

[6] Salpointe, op. cit., p. 211.

Brother Gradulph, who had directed the school of Ma-
magnat with great success, was also a man of prominence. He
was the first successor to Brother Hilarion as superior in
Santa Fe. Brother Germanus was also a prominent man. He
remained in Santa Fe until 1889 when, in answer to a request
from Garcia Moreno, president of Ecuador, for Brothers to
take over the direction of schools in that country, he was
sent to that South American republic to take charge of or-
ganizing the new work.[4] Brother Damian Joseph Laporte
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[4] Bulletin des Freres des Ecoles Chretiennes, Paris, November, 1912, p. 72.

[5] Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1904, p. 287.

[6] Salpointe, op. cit., p. 311.

pected to find luxurious surroundings they were sadly mistaken. The Archbishop was poor and for the first night's lodging he could offer them only a large room with mattresses spread on the floor. With their traveling blankets as covers the weary travelers spent their first night in Santa Fe.[7]

The following day the Bishop took the Brothers to their home and school. While Father Eguillon was in Europe to obtain teachers the Bishop was negotiating for a convenient site for the new institution. He finally purchased the San Miguel Church and the adjoining property, but the Brothers arrived before he had time to make the necessary repairs to put the buildings in shape for occupation. Shortly after their arrival one of the Brothers wrote that they had taken possession of the buidling which was nothing but an "adobe hut with four walls."[8] To furnish the rooms the Brothers were given five mattresses, five blankets, two tables, a few benches and some old carpets.[9]

The Brothers immediately set to work putting the house in shape for school purposes. The Bishop insisted that boarding students be received at once. Brother Hilarien,

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[7] Ibid., p. 219.

[8] Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 9.

[9] Origen de Establicimiento in the Archives of St. Michael's College, p. 2.

more experienced in matters of boarding schools, and realizing the impoverished condition of the country as well as the incommodity of the buildings, felt that it would be inadvisable to undertake the opening of a boarding school at once. However, upon further assurances of the Bishop that he would assume all financial obligations for the operation of the boarding school for a period of two years, Brother Hilarien agreed to receive boarders as soon as the buildings could be properly arranged. Referring to this new agreement with the Archbishop Brother Hilarien wrote in the Origen del Establecimento:

> The reason for these arrangements was the moral impossibility for the Brothers to take charge of this establishment on account of the expense to be made for the indispensable repairs, to procure the necessary furniture and provisions which were very dear due to the sterility of the soil that year.[10]

Little is known of these early years. Brother Hilarien was not prolific in the writing of letters nor in the keeping of records. Apparently he did not wish to leave any written records which would be made known to future generations the trials and difficulties as well as the joys and consolations of those early years. The following incident may explain this attitude. In his humility Brother Hilarien had begged the Superior General not to publish the usual biography after

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[10]"Origen del Establicimiento," in the Archives of St. Michael's College, p. 2.

his death, but merely to recommend him to the prayers of the brothers. His wish was granted, but years later another Superior General, who had been his pupil, made the following mention of him:

> Brother Hilarien, former professor of mathematics in the Superior School of Aurillac, then Director of the boarding school of Clermont, prior to his departure for New Mexico, was a remarkable teacher and an exemplary religious. In his humility he requested the Most Honorable Brother Joseph, Superior General, merely to recommend him after his death to the prayers of the Brothers, but not to publish any necrological notice. The desire of the humble religious was granted. We are happy to be able now at least to render this late homage to the memory of our old and venerable teacher.[11]

On February 7, 1862, Brother Hilarien was called to New Orleans and was replaced by Brother Gondulph. In November of the same year the two-year agreement with the Bishop was at an end. The Brothers took full charge of the school. The enrollment was good, and in general conditions were so satisfactory that it was possible for Brother Gondulph to repair the church, to build an additional class-room, and to erect porticoes around the inner court of the school.[12]

II. TAOS

In 1864 the Rev. Father Ussel, parish priest of Taos,

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[11] Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1904, p. 268.

[12] "Origen del Establicimiento" in the Archives of St. Michael's College, p. 3.

returned to France for a brief visit. While there he called on the Superior General of the Brothers and obtained from him a promise that as soon as Brothers would be available he would authorize the opening of a school in Taos. The following year, with the arrival of five more Brothers, coming from St. Louis, it was possible to open this school. Brother Osmund was placed in charge. Due to the small attendance of pupils it was found inadvisable to continue the school and with the consent of Father Ussel the Brothers withdrew from Taos on August 31, 1867.[13]

III. MORA

In 1867 the Rev. J. B. Salpointe, pastor at Mora, also asked for Brothers. There were sent to him. Under the direction of Brother Domitian they soon had a flourishing school. With the later departure of the Rev. Salpointe for Arizona the school lost its friend and patron. The financial situation grew precarious. It was thought that the establishment of a boarding school would remedy the situation. However, this did not help much. By dint of sacrifice it was possible to keep the school open until 1884, when the Brothers finally withdrew.

The school at Mora, known as St. Mary's College, did accomplish something worthwhile. It educated a generation of

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[13] Historical Account of St. Michael's College in the Archives of St. Michael's College, p. 13.

people of Mora and the surrounding country. Among its pupils were the following men who later became prominent business men and leaders in public life: Esteban Beaubien, Eugenio Romero, Blas Sanchez, Blas Gallegos, Malaquas Martinez, Daniel Cassidy, Paul St. Vrain, Daniel Strong, and others.[14]

On September 10, 1867, Brother Gondulph was replaced by Brother Geramius, who became Director of St. Michael's College and Visitor of the newly erected Provice of New Mexico. In 1869 he was transferred to Quito, Ecuador, being replaced by Brother Domitian. Unfortunately the new Director lacked the hardy courage of the pioneer. Certain difficulties seemed to him insurmountable and he resolved to close the school.[15] Brother Patrick, Visitor of the New York Province, had been delegated, due to the impossibility of contacting the Superior General during the Franco-Prussian war, to administer the affairs of the Brothers in the United States. The proposed abandonment of the school was submitted to Brother Patrick, but fortunately he opposed it absolutely. In New York he had as inspector of the parochial schools a man of superior talent who had demonstrated his ability at handling difficult situa-

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[14] Read, Illustrated History of New Mexico, p. 765 et passim.

[15] Historical Account of St. Michael's College, in the Archives of St. Michael's College, p. 19.

tions. To this man, Brother Botulph, was assigned the task. The Historical Account quotes Brother Patrick as saying to him, "Go to Santa Fe and make things go."[16] Never was an order carried out more effectively.

Peter Joseph Schneider, who was later to become Brother Botulph, was born in Niederzessen, Coblenz, Germany, on March 2, 1833. In 1851 he emigrated to the United States with his family. Little is known of his early years in Germany. The only mention found is contained in an article which appeared in the Santa Fe New Mexico Review on the occasion of his appointment as county school superintendent. It states, "At the early age of 18 he was a professor in one of the mixed state schools of Germany."[17]

Almost immediately after his arrival in America he sought admission in the congregation of the Brothers of the Christian Schools. After his novitiate, which was made in Montreal, he taught in Kingston, Detroit, Baltimore, Philadelphia, Rochester, and New York City. In all the positions which he held he manifested that indomitable energy and commanding ability which characterized his later life in New Mexico.[18]

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[16] Ibid., p. 20.

[17] Article in the Santa Fe New Mexican Review, April 17, 1884.

[18] Notices Necrologiques des Freres des Ecoles Chretiennes, Paris, 1907, p. 129.

On November 2, 1870, Brother Botulph reached Santa Fe. It was the eve of the opening of school for the new scholastic year. He immediately appraised the situation and began to work. At the beginning, due to a shortage in personnel, he was obliged to take care of the upper class. But shortly after, on the arrival of Brother Alphonsus Peter from St. Louis and of Brother Alnoth from San Francisco, he was able to devote the greater part of his time to the duties of administration.[19] The enrollment in 1870-71 was twenty-two boarders and 203 day students. There was insufficient room space to care for this number and there were no funds with which to construct adequate accommodations. Brother Botulph felt that means could be found, but the property still belonged to the Archbishop. To guarantee the Brothers against any loss should the school eventually close, the following agreement was entered into with the Archbishop:

> This agreement made the twentieth day of May A. D. 1872, between Rt. Rev. John B. Lamy, Roman Catholic Bishop of Santa Fe, and territory of New Mexico, of the first part, and Brother Botulph, Director of the Christian Brothers and President of St. Michael's College of aforesaid city, county and territory, on the second part.
>
> Witnesseth, That the said Rt. Rev. John B. Lamy, Bishop of Santa Fe, N. M. for the consideration hereinafter mentioned doth covenant and agree to and

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[19] Historical Account of St. Michael's College, p. 20.

with the said Brother Botulph, that the expenses (commencing with the month of May, A. D. 1800 and seventy-two) incurred by the Brothers of the Christian Schools in improvements of St. Michael's College, with its gardens and fields, as still now occupied by Christian Brothers, shall (upon demand) be refunded to the Christian Brothers by the Rt. Rev. Bishop occupying the See of Santa Fe, N. M., or by him who holds the title deed of said Catholic Church property at the same time the Christian Brothers request to be refunded. And the said Brother Botulph (Director) of the Christian Brothers, and President of said College) in consideration of the covenant of the said party of the first part, doth hereby covenant and agree to and with the said Rt. Rev. Bishop John B. Lamy, Bishop of Santa Fe, N. M., that neither he nor any one of his successors as Director of the Christian Brothers or President of the said College, is authorized to demand to be refunded unless he, with his confriars is obliged to leave said college and grounds, or part thereof, and that the expenses were made with the consent of the Rt. Rev. Bishop, who in witness thereof should have signed the account of such expenses incurred by the Christian Brothers.

In witness whereof, we have hereunto set out hand and seals, the year and day first above written.

Signed, sealed, and delivered in presence of

P. Eguillon
Vicar General of Santa Fe

Martin Nermet
Sebastien[20]

John B. Lamy
Bp. of Santa Fe.

Brother Botulph

Work was immediately begun on a one-story adobe structure which contained the dormitory for the boarders and a community room for the Brothers, thus freeing other rooms for class purposes. As this expansion was sufficient to care

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[20] Archives of St. Michael's College.

for the immediate needs, Brother Botulph was able to turn his attention to other matters. The school in Mora was on the verge of failure. As has been mentioned before, in order to strenghten its position Brother Botulph turned it into a boarding school.

IV. BERNALILLO

In October of 1872 Don Jose Leandro Perea of Bernalillo requested Brother Botulph to send two Brothers to his town to open a school for boys. Mr. Perea was a man of wealth whose sons had been sent to St. Michael's College for their education, but he was interested in the poorer people of Bernalillo. In the Historical Account of the Bernalillo School he is quoted as saying to Brother Botulph, "It is not for me that I want the Brothers, but it is for the poor people who have not the means to send their children to higher schools and colleges."[21]

So insistant were the entreaties of the good man who promised to stand all the expenses of the new establishment that Brother Botulph promised to do his best to obtain Brothers so that he could open the school. Before the end of

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[21] Historical Account of the Bernalillo School, p. 2.

the year he was able to notify Mr. Perea that the school could be opened as soon as proper accommodations could be provided.[22]

The venerable benefactor, not wishing to lose any time, turned over his own spacious hacienda to the Brothers and on December 6, 1872, the school was opened, being named St. Nicholas School after the saint of the day. Brother Galmier Joseph, together with Brothers Fulgencio Eloy and Andres Pedro made up the first faculty. Furing the first school year ninety-two pupils ranging in age from seven to twenty-six years attended classes.[23]

Four years later the temporary quarters had become altogether inadequate. Don Jose Leandro taking the lead, as usual, called a mass meeting of the people of Bernalillo. The meeting was held at the residence of Mr. Candlario Estrada, Justice of the Peace, and the following plan was adopted which assured the construction of an adequate building for the school.

> Don Jose Leandro was to talk over the matter with the Archbishop for a piece of land on the south side of the church, exactly adjacent to the Parish Residence measuring 100 varas from said residence towards the south and 100 varas from the main road or as it is called the state road to the river bed.

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[22] Diary of Brother Botulph, in the Archives of St. Michael's College.

[23] Historical Account of the Bernalillo School, p. 4.

Don Jose Leandro was to furnish all the lumber needed from his own mill and to pay the carpenter.

Each man of the town was to furnish 200 adobes laid on the wall.

Each man of the town was to work one day at the building; such as were masons to do mason work, etc.

The Sheriff of Justice was to appoint a certain number of persons every day to work at the building.

Each person was also to contribute according to his means to pay for the locks, nails, window-panes, etc.

Don Jose Leandro Perea was to defray any of the expenses that could not be thus covered.

Brother Botulph was appointed by the committee as the architect of the new building.[24]

The plan was carried out to the satisfaction of every one and the following year, 1878, the Brothers moved into the more commodious school and residence. This building still serves for some of the classrooms and the dwelling of the Brothers.

In 1891, with the passage of the law establishing the public school system for the Territory, the St. Nicholas School became a public school, which status it still holds. The transformation has in no way affected the religious character of the School, religious instruction being given out-

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[24] Historical Account of the Bernalillo School, p. 6.

side of the regular school hours and non-Catholic students being excused from attendance at these instructions.

In 1929, under the direction of Brother Basil, a new building containing three large classrooms was erected. This increase in classroom space was made necessary due to the increase in enrollment brought about by the influx of new residents who were employed by the saw mill.

In Santa Fe, meanwhile, the humble building project which Brother Botulph carried out shortly after his arrival proved insufficient to care for the constant increase in enrollment. By 1876 there were over fifty boarding students in attendance.[25] With the permission of his superiors and the encouragement of Archbishop Lamy Brother Botulph began to solicit funds to carry out a more elaborate building program. He travelled throughout the Territory, meeting a most enthusiastic response in most places but having to bear rebuffs in others.

Confident that the funds would be forthcoming, he started work on the building at the same time that he began the drive for funds. On March 16 the authorization had been received and on April 12 the corner-stone was laid for "an educational institution not wholly unworthy of the present position and future prospects of our territory."[26]

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[25] Historical Account of St. Michael's College, p. 26.

[26] Letter of Brother Botulph, in the Archives of St. Michael's College.

From the list of contributions kept in the records at St. Michael's College it is noted that many of the contributions were in kind. One hundred and eight persons contributed. Twenty-one gave a total of 735 sheep; one gave two young oxen worth sixteen dollars; another gave a heifer valued at eight dollars; still another gave two goats valued at one dollar each; two contributors gave lumber. The town of Santa Fe contributed $3325.00, and Las Vegas gave $346.00 The other towns in the Territory contributed lesser amounts.[27]

Within a few months the contractor's firm of Colloudon and Mounier had completed the structure at a cost of $19,362.13.[28] Of this amount little over five thousand dollars had been contributed. The records do not indicate the sources from which the remainder was paid, but within a few years all the indebtedness had been wiped out. Certain correspondence with the superiors referring to the "debt to Paris" would possibly indicate that funds were advanced by the headquarters of the Brothers which was in Paris.[29]

The erection of the new building, a three-story adobe structure along the Pecos Trail, south of the San

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[27] List of Contributors in the Archives of St. Michael's College.

[28] Document in Archives of St. Michael's College.

[29] Letters in Archives of St. Michael's College.

From the list of contributions kept in the records at St. Michael's College it is noted that many of the contributions were in kind. One hundred and eight persons contributed. Twenty-one gave a total of 73 sheep; one gave two young oxen worth sixteen dollars; another gave a heifer valued at eight dollars; still another gave two goats valued at one dollar each; two contributors gave timber. The town of Santa Fe contributed $2225.00, and Las Vegas gave $64.00. The other towns in the Territory contributed lesser amounts.[27]

Within a few months the contractor's Fire of Collegian and Counselor had completed the structure at a cost of $15,382.13.[28] Of this amount little over five thousand dollars had been contributed. The records do not indicate the source from which the remainder was paid. But within a few years all the indebtedness had been wiped out. Certain correspondence with the superiors referring to the "Hall in Paris" would reasonably indicate that funds were advanced by the headquarters of the Brothers which was in Paris.[29]

The erection of the new building, a three-story adobe structure along the Rocky Trail, south of the dry

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[27] List of Contributors in the Archives of St. Michael's College.

[28] Document in Archives of St. Michael's College.

[29] Letters in Archives of St. Michael's College.

Miguel Church, was indeed an asset to the city of Santa Fe. Its Majestic cupola rose high above all the other buildings in the ancient city. As is natural, on the occasion of this material growth there was renewed interest in St. Michael's College which was immediately reflected in an increased enrollment. The number of boarding students rose to the neighborhood of one hundred. The years 1885 and 1886 were years of scarcity in New Mexico and the boarding enrollment dropped off to 52, but rose again to the previous figure in the following year.

So confident was Brother Botulph in the future of the school that in 1887 he erected another building at a cost of approximately twenty-thousand dollars. An appeal for funds to "Patrons and Former Pupils of St. Michael's College" went almost unheeded, but the building was erected nevertheless. When this building was completed St. Michael's could justly claim the honor of having the best equipped school in the Southwest.[30]

An interesting fact concerning this last building is that it served as the legislative building for the 32nd and 33rd territorial Legislatures in 1897 and 1899.

> When the legislature meets Monday morning it will find commodious and attractive quarters ready for it

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[30] Historical Account of St. Michael's College, p. 40-41.

> in the large brick building of St. Michael's College... All the quarters are pleasant and cheerful, and the dispositions of the legisators will no doubt correspond.[31]

As has been mentioned previously, Brother Botulph, besides being president of St. Michael's College, was also in charge of all the Brothers' schools in New Mexico. The year following the erection of the building mentioned above he was in Las Vegas looking after the opening of La Salle Institute. This school was built at the expense of the diocese without the help of contributions, except for a small plot of ground. The cost of the building was twelve thousand dollars.[32]

Besides the pay school which was opened, one room of the building was used as a public school for the poorer children. In 1889 thirty-five students attended this class, while ninety pay students were enrolled in the other classes. In 1890, though, the county was unable to support this public school and the class was closed.[33] The financial situation of the school was always precarious, but the Brothers managed by dint of close figuring to keep the school

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[31] Santa Fe Daily New Mexican, January 13, 1899.

[32] Salpointe, op. cit., p. 274.

[33] Historical Account of La Salle Institute kept in the Archives of St. Michael's College, p. 4.

open for thirty-nine years, until it was finally closed in 1927. Much good was done by the Brothers at Las Vegas and the memory of these teachers is held in veneration by the people of that community.

While working for the material expansion of the schools of the Brothers in New Mexico Brother Botulph did not neglect their scholastic standing. Though the years before his arrival had witnessed trying times, yet it had been possible for the Brothers to develop and offer to the students of St. Michael's College a course of study which was remarkable in its extent. The following notice which appeared in the Santa Fe Weekly Gazette is evidence of this:

SAN MIGUEL COLLEGE

The Brothers of the Christian Schools conduct the College under the supervision of the Most Rev. Bishop J. B. Lamy.

THIS INSTITUTION offers the youth of the country a Christian, Classical and Commercial Education.

The branches taught are: Reading, Writing, Grammar, Arithmetic, Geography, the Use of the Globes, History, Bookkeeping, Algebra, Geometry, Mensuration, Surveying, Drawing, Logic, Latin, Greek, French, Music, vocal and instrumental, etc.

The English language is taught in the College with care. There are two apartments with four professors to teach this language especially: Scholars are required to speak it even during hours of recreation.

There is in the college a day school. The children of families who wish to pay tuition are divided into three classes, according to the advancement made.

Instruction is given gratis to poor children.

There are two classes for them, suited to their advancement.[34]

Year by year other subjects were added to the curriculum. In 1876 natural philosophy and descriptive astronomy were added, to be followed later by such subjects as chemistry, assaying, German, telegraphy, phonography, and linear drawing.[35]

In order to give the school legal existence and thus add to its prestige Brother Botulph requested and secured from the Territorial Legislature of 1874 the passage of "An Act to Incorporate the College of the Christian Brothers of New Mexico."

Be It Enacted by the Legislative Assembly of the Territory of New Mexico:

Section 1. That Peter Joseph Schneider, known in religion as Brother Botulph, John Schneider, known in religion as Brother Dosas, Ferdinand Dube, known in religion as Brother Gabriel, of the County of Santa Fe, and Territory of New Mexico, and all persons who are now, or may hereafter become associated with them for the purposes hereafter mentioned, are hereby created a body politic and corporate in law and in fact, by the name, style and title of the "College of the Christian Brothers of New Mexico" and by this name shall have perpetual succession, and sue and be sued, plead and be impleaded, in any court of law or equity; to hold and reserve to them and their successors, enter by grant, bargain, sale, will, gift, devise, or otherwise, lands, tenements, hereditaments, real and personal estate; and the same to grant, bargain and sell and convey for the uses and benefits of the said incorporated Christian Brothers, and generally to all and singular the things which as such corporation it may be lawful for them to do for the welfare and benefit, and in furtherance of the objects of said association.

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[34] Santa Fe Weekly Gazette, October 7, 1865.

[35] Historical Account of St. Michael's College, p. 29 et passim.

Section 2. That the object of said association shall be the education of youth, in all branches of school or Collegiate Education; and for the purposes of carrying out said objects shall be lawful for the Christian Brothers of New Mexico under the provisions of this Act of incorporation to organize and conduct their present College in the City of Santa Fe, New Mexico, under the name and title of SAINT MICHAEL'S COLLEGE, and also to establish, organize and conduct such other schools, and academies in other parts of this Territory with like object and purposes, as the said Christian Brothers may deem necessary for the attainment thereof; and to hold and possess, all real and personal estate that the said Christian Brothers, have heretofore acquired or may hereafter acquire for said use and purposes.

Section 3. That it shall be lawful for the said Christian Brothers of New Mexico to provide a corporate seal, with such device as they shall determine, and that the same may after change or renew, as they may deem proper; and have for their body politic and corporated hereby constituted and herein specified.

Section 4. The said Christian Brothers of New Mexico may from time to time make such rules and regulations for their government as they may deem necessary provided that such rules and regulations shall not conflict with the constitution or law of the United States, or the Organic Law, or the laws of the Territory, or with the provisions of this Act.

Section 5. That said corporation shall have power to grant diplomas, confer degrees and bestow all literary honors usually conferred by universities of learning.

Section 6. That the effects and property of said corporation shall be exempt from taxation.

Section 7. That this Act shall take effect and be in force from and after its passage.[36]

In 1876 the Weekly New Mexican carried the following

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[36] Certified Copy of Act kept in Archives of St. Michael's College.

account of the commencement exercises which is a testimonial to the high grade of work being done in the school:

> The Senior Class of St. Michael's College closed their exercises last night about 11:30, going through the following program in very fine style; in fact so much so that it might be considered almost a sin to make invidious distinctions by particularizing in the mention of names.
>
> .....
>
> In fact it is but seldom that we have seen students who seemed to make such strenuous efforts to excel in everything they have undertaken. Their manners are gentlemanly and very courteous, and considering that our language was foreign to all but three of the class on entering the school, they have made remarkable progress in their efforts to master it.....
>
> When a branch of the educational organization, known as the "Christian Brothers" by the then Bishop Lamy, were brought into New Mexico, there were no schools worth mentioning in the country. However, after years of self-sacrificing labor, they to-day show a good balance-sheet in educational matters in places in New Mexico other than Santa Fe, and are deserving of all praise in their noble and disinterested efforts in behalf of the children and youth of this country; and may their work continue to be crowned with the success that has attended them with their present Senior Class.....
>
> The Senior Class of this institution, this present year is composed of 20 students--from this Territory, Arizona and Old Mexico--only three of whom had any knowledge of the English language when they entered this College; two have completed their fifth term, two their 4th, five their 2nd, and two their 1st term.[37]

To the end of the century St. Michael's remained in the lead among the educational institutions of New Mexico.

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[37] Weekly New Mexican, August 1, 1876.

The Territorial Legislature recognized its standing by authorizing the school to issue teachers' diplomas to its graduates.

> Section 1625. Diplomas of St. Michael's College to be considered as First Class Teacher's Certificates.
>
> The faculty of St. Michael's College, situated in the City of Santa Fe, is hereby authorized to issue teachers' Diplomas to all graduates of said College who may apply for the same. The diplomas so issued to said graduates shall be and the same are hereby considered as first class teachers' certificates in any and all counties in the Territory of New Mexico, to the same extent as the diplomas or teachers' certificates issued by the faculties of the Territorial School of Mines at Socorro, the Territorial University at Albuquerque, and the Territorial Agricultural College at Las Cruces.[38]

The fame of Brother Botulph as an administrator and as an educator spread throughout the Territory. His counsel was sought not only by public officials, but also by private enterprise. In 1884 the people of Santa Fe County were pleased to learn that the Governor had appointed Brother Botulph to the position of County School Superintendent.

> The Review cannot but congratulate his excellency, the Governor, on the really noteworthy appointment made by him yesterday to the position of superintendent of public instruction for the County of Santa Fe. Not only is the Review confident that the nomination of Peter J. Schneider (otherwise well known as Brother Botulph, president of St. Michael's College), to that position will tend greatly to advance the educational interests of this county, but we moreover regard it as a fit compliment to the gentleman in question, whose life has been indentified with the interests of education....The Review thus has every reason to

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[38] Compilation of Laws of the Territory of New Mexico 1905.

> believe that a new and brilliant era for education is opened up for our county by the excellent appointment of the governor.[39]

He held this position by appointment until 1892 when the new educational system set-up called for the election of the county school superintendent, and then at the request of the people of the county he permitted his name to be placed on the ballot and he was continued in office for several years.[40]

By the Act of the Legislature which established the public school system in 1891 Brother Botulph was appointed a member of the Territorial Board of Education.

> Be it enacted by the Legislative Assembly of the Territory of New Mexico:
> Section 1. That the Governor, Superintendent of Public Instruction, and the President of St. Michael's College of Santa Fe, the President of the University at Albuquerque, and the President of the Agricultural College at Las Cruces shall be and constitute the Territorial Board of Education and shall meet semi-annually at the office of said Superintendent on the first Mondays of June and December of each year.[41]

It may also be mentioned that Amado Chavez, the first Superintendent of Public Instruction, had received his education at St. Michael's College. In organizing the public

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[39] From an Article in the Santa Fe New Mexican Review April 17, 1884.

[40] Historical Account of St. Michael's College, p. 45.

[41] Laws of New Mexico, compiled by Benjamin M. Thomas, (Santa Fe, New Mexico: New Mexican Publishing Co., 1891).

educational system in New Mexico the members of the board had great confidence in the judgment of Professor Schneider, as Brother Botulph was called. In 1903, under new legislation by which the members of the board were to be appointed, the Governor, Miguel Otero, "reposing special trust and confidence in the integrity, ability and discretion of Professor P. J. Schneider, President of St. Michael's College," appointed Brother Botulph to the board, which position he held until his death.[42]

Brother Botulph worked to the very end for his cherished St. Michael's. In spite of his advanced years and his many infirmities he continued to direct the destines of the school until he succumbed on February 7, 1906, after having been president of the school for thirty-six years. His passing was mourned by all, but his memory remains to this day. Old-timers who come back to St. Michael's College to visit their Alma Mater always like to speak of those pleasant days which they spent at St. Michael's under the guidance of Brother Botulph. The late Hon. O. A. Larrazolo, speaking to an assembled group of former students and friends of Brother Botulph proclaimed that, "His life was a blessing for the people of New Mexico. His name belongs in history which shall keep it fresh in the hearts of a grateful people."[43]

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[42] Book of Minutes of the Board of Directors in the Archives of St. Michael's College.

[43] Copy of Speech in Archives of St. Michael's College.

After the death of Brother Botulph the direction of St. Michael's College was placed in the hands of Brother Eustachius Lewis. He continued in this office until 1908, when he was transferred to Cretin Acadmey in St. Paul, Minnesota. Brother Hermes Joseph succeeded him, coming from De La Salle Institute in Chicago.

During the administration of Brother Hermes Joseph the number of students became so large that it was necessary to rent several neighboring houses to accommodate them. The boarding enrollment reached an all-time high of 196. An untimely death put an end to the earthly career of Brother Hermes early in 1910. Brother James Walter took over the administration until the end of the school year, when Brother Honorius Edward took charge and directed the school until 1916.

In the early years the Brothers' schools in New Mexico formed an independent province and were consequently dependent on themselves for maintaining an adequate personnel. As this was rather difficult, Brother Botulph obtained from the Superior General permission that the New Mexico schools should be attached to the St. Louis province. This arrangement remained in force until 1916, when New Mexico, Texas and Louisiana were formed into a new province with headquarters in Santa Fe.

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Brothers had succumbed to the yellow-fever plague.[44] It had long been the desire of the Superior General to reopen schools in New Orleans. A propitious opportunity to form a new province which would take care of Louisiana was found in 1916. Two years previous a large number of Brothers had been obliged to leave Mexico due to the intolerance of an anti-clerical government in that country. In 1904 these men had come to Mexico from France, where the Combes regime forced them either to give up their calling or to leave the country These twice-exiled Brothers came to the United States, where they set themselves to the task of learning a new tongue. With this added personnel in the provinces of the United States it was possible for the superiors to realize their desire for the re-establishment of a Southern province, to which the schools in New Mexico were attached.

Of the nine administrations at St. Michael's College since the erection of the new province, that of Brother Aimare August is without question the most outstanding. He came to St. Michael's in 1916, taking charge of the senior class. From this position he became supervisor and in 1924 he was named president of the institution. For six years he wisely directed the destinies of the school, gaining the esteem of

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[44] Bulletin des Ecoles Chretiennes - Redaction: Maison St. Joseph, Lembecq-lez-Hal. Belgium, January, 1926.

all those with whom he came in contact. The great work which he accomplished ranks him next to Brother Botulph as the "Builder of St. Michael's."

In 1926 he saw the main building of the school go up in flames. The loss was great and the situation looked gloomy for a while, but the school was in the hands of a capable administrator. Funds were raised to make the necessary repairs and a short time later he interested a former student of the school, the late Miguel Chavez, in the project of constructing a new building. Thus in the fall of 1928 school was begun in the new, modern Chavez Hall. At the same time a large gymnasium was also built.

While St. Michael's College is not yet the last word as a modern school plant, it is a far cry from the original "adobe hut." Except for the first two years the institution has been entirely self-supporting, depending entirely on the nominal tuition fees for its maintenance. The policy of the school has always been to keep the costs down to a minimum to enable as large a number as possible to profit by the opportunities offered. The following notice from an early newspaper is evidence that this policy has always been in honor.

> The Christian Brothers, anxious to extend the benefit of a sound education to as many as possible of the youths of the city, have determined not only to increase the number of teachers in St. Michael's College during the coming year, but also to make a considerable reduction for day scholars. Accordingly

> the terms for day scholars in the different classes will be as follows: High class, $2.50 per month; second class, $2.00 per month; third class, $1.50 per month; fourth class, $1.00 per month; fifth class, $1.00 per month.[45]

At the present time St. Michael's College continues to offer grade school and high school instruction to a large number of students, the majority of whom are from Santa Fe. The total enrollment for the present year is 409, with 145 listed in the high school department. The St. Nicholas school at Bernalillo has an enrollment of 192. Thus at the present time the Brothers of the Christian Schools in New Mexico conduct two school with a total enrollment of 601 students.

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[45] The Daily New Mexican, October 27, 1880.

CHAPTER V

THE SISTERS OF CHARITY

In 1865 another glorious band of pioneers wended its way across the plains towards Santa Fe. Their primary purpose in coming out West was to open the first hospital in the Territory. This project had been made possible through a bequest from Father Stefano Abel. With this money Bishop Lamy purchased a plot of ground adjoining the San Miguel Church and St. Michael's College. However, realizing the advantages of having the hospital near the parish church, this property was sold and another purchased near the Cathedral.[1]

I. SANTA FE

On a trip East Bishop Lamy stopped at the mother-house of the Sisters of Charity in Cincinnati to invite the daughters of Mother Seton to devote themselves to this work of charity in Santa Fe. The invitation was joyfully accepted, and on August 2, 1865, a band of four Sisters left their mother-house for the perilous trip across the plains.

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[1]Sister Blandina Segale, At the End of the Santa Fe Trail (Columbus, Ohio: The Columbian Press, 1932), p. 98.

The history of the Sisters of Charity began in 1809 with the foundation of the first distinctively American Religious Community for women. The congregation was founded by Elizabeth Ann Bayley Seton at Emmitsburg, Maryland. The specific purpose of the new community was the instruction of poor children and the care of the sick and orphans.[2]

Reaching Santa Fe late in the afternoon of September 13, 1865, the Sisters found gracious hospitality at the convent of the Sisters of Loretto, who welcomed with open arms the arrival of new forces to assist them in furthering the work of the good Bishop and the zealous missionaires. The following day they were accompanied by the Bishop to the scene of their future labors.

> Imagine the surprise of persons coming from places where houses are built with every convenience and sanitary devices, suddenly to find themselves introduced into several oblong walls of adobes, looking like piled brick ready to burn, to enter which, instead of stepping up, you step down onto a mud floor, rafters supporting roof made of trunks of trees, the roof itself of earth which they were told had to be carefully attended, else the rain would pour in; door openings covered with blankets; the whole giving you a prison feeling; a few chairs, handmade and painted red; a large quantity of wool which they were assured was clean and for their use; no stoves, square openings in corners where fires could be built--all these things were to consti-

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[2]Sister Catherine Miriam Lawlor, S. C., "History of the Sisters of Charity in New Mexico" (Unpublished Master's thesis, Creighton University, Omaha, 1938), p. 4.

tute their future home.[3]

From the very beginning orphans were received and the sick and aged cared for in the hospital and surrounding buildings. So rapidly did the colony grow that within two years the call for more Sisters became imperative.

> Mother Seton in founding the Sisters of Charity in America had as a chief objective the Christian education of youth, and it was her spirit which her Daughters in Santa Fe carried into their work among the children of the Southwest. From the first day of their arrival there, the presence of a few orphans blessed the endeavors of these missionaries. The numbers steadily increased as Saint Vincent Orphanage provided the only institution of its kind in the region.[4]

The following open letter is quoted in full, as it gives more concise details of the work carried on by the Sisters of Charity in the early years than can be found in any other source.

> Santa Fe, N. M.
> May 22, 1876
>
> In reply to the kind visit of the committee appointed to collect funds for our institution, we respectfully submit the following statement.
>
> Eleven years ago, at the invitation of the Most Reverend Archbishop, we came from Cincinnati to devote our humble efforts to the care of the orphans and sick of this territory, without speaking of the expenses of our journey to this place, which were furnished by the same prelate, he also gave the deed of the house and premises we occupy. We have partly contributed to its repairs.

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[3]Sister Blandina, op. cit., p. 97.

[4]Sister Catherine, op. cit., p. 29.

In the spring of 1866 we opened the Hospital and Orphan Asylum; the charity of the establishment is entirely public, no question being asked concerning religion or country for acception; the fact is the great majority of patients were not of our religion, and many of our orphans are of American fathers from all parts of the territory and also from Colorado.

By an act of the Territorial Legislature voting to our establishment $100 a month in bonds in 1865, it will be seen that it is our duty to receive the indigent sick brought to us by order of the prefect and with the approval of the committee; from the beginning there has been a committee for this institution composed of the following persons: The Doctor of the Hospital, the Prefect and Senor Vicario Very Reverend P. Eguillon. The attending Physician has always given his services gratis and Mr. Frummick the medicine needed. If no report has been published it was because the founder and benefactor of the establishment, the Most Reverend Archbishop, would rather do so unnoticed as long as could be than to publish his name and appear to seek popularity.

To be brief we here submit a list of the patients and Orphans we have had under our care during the last ten years as also the contributions received from various sources; by these figures the committee will see how the establishment stands.

1866	Children	10	Patients	8	Died 3
1867		14		20	-
1868		20		20	4
1869		25		22	2
1870		30		17	2
1871		35		20	3
1872		37		20	4
1873		37		25	3
1874		30		15	5
1875		27		15	1
1876		23		5	-
	Total	288		181	27

We consider the maintaining of each Orphan low at $100 per year and each patient at $175 per year in this we do not include fire or candle light nor teaching of Orphans. At an average each patient has

been six months in the hospital now and the committee can see what have been our expenses. Here we give also an account of what we have received from all sources.

From Gen'l Charlton, out of Soldiers Home Fund	$ 2,000.00
Rations for two years	2,500.00
From Children	1,860.00
From Patients	7,650.00
Donations of all kinds	2,826.00
From the Clergy of the Diocese	3,580.00
From Territorial bonds about	5,000.00
Total Receipts	$25,416.00

By a simple calculation the committee will perceive that the expenses of the establishment surpass the receipts by many thousands, and if we are out of debt we owe it to the founders of the Most Reverend Archbishop. But as now we are deprived of the resources received from the territory and from the Diocese, and besides having a tax to pay, we hope some provision will be made by the public to enable us to keep up our work of charity.

Sisters of Charity.[5]

Sister Blandina Segale, who was to work for many years in Santa Fe, came to the ancient city from Trinidad in 1877. On her arrival to take over the direction of the orphanage she found that it was without even the indispensable equipment.

I went to the schoolroom. There were no blackboards, charts, maps, desks, books--nothing but the teacher and two text-books, one for the teacher, and one for the pupils. The teacher was doing her best, but what could her best be under such conditions.[6]

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[5] Weekly New Mexican, May 30, 1876.

[6] Sister Blandina, op. cit., p. 106.

At the instances of Sister Blandina the help of the school board was enlisted, and on condition that outside pupils would be admitted to the classes the salary of a teacher was to be paid the Sister. With the money thus realized it was possible to purchase the needed equipment.

Sufficient interest was finally aroused in the work of the Sisters that on February 2, 1880, the Legislature passed "An Act Concerning the Hospital of the Sisters of Charity of Santa Fe and the Indigent Sick of the Territory," and on February 23, 1882, "An Act Providing for the Relief of the Sisters of Charity of Santa Fe."[7] The appropriations made by these acts were only for the care of the indigent sick, but did not care in any way for the orphans. In 1884 the need of help in caring for the orphans was recognized by the legislature which designated St. Vincent's Orphanage as the "Orphan's Home and Industrial School of New Mexico."

> Sec. 94. The Asylum of the Sisters of Charity of Santa Fe shall be an orphan's home and industrial school for the care, support, and education of the orphan and indigent children of the Territory of New Mexico, and shall be known and legally designated as the Orphan's Home and Industrial School of the Territory of New Mexico.
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> Sec. 95. The said Sisters of Charity, under whose care, custody and control said orphan and indigent

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[7] Local and Special Laws of New Mexico, 1885, p. 690.

children of the Territory are hereby placed, are to board, clothe and instruct said children in the common school tranches.[8]

Since the Territory thus recognized its duty to care for the orphans and designated St. Vincent's at Santa Fe as a State institution it has fared much better, depending for the greater part of its support on the annual appropriation made by the legislature. Since 1909 this annual appropriation has been in the amount of ten thousand dollars.[9]

With this assurance of help from the legislature it has been possible for the Sisters to care for a much larger number of orphans. In 1880 they cared for thrity-five. Five years later the number had doubled. The legislative acts did not, however, provide for the building needs of the orphanage. Other sources of funds had to be found to erect suitable buildings to care for the increased numbers. The Rev. Thomas A. Hayes generously contributed a sufficient sum to the Sisters for this purpose.

During all the years of their labors in Santa Fe the Sisters had cared for a large number of orphan girls, and had felt the pressing necessity of providing them with more comfortable quarters than those afforded by the old adobe buildings

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[8] New Mexico Statutes Anotated, Compilation 1915 p. 1484.

[9] Session Laws of New Mexico, 1915, p. 120.

which from time to time had been added to the institution; but the debt incurred in the erection of the sanitarium and hospital was so great that the assuming of further obligations was deemed imprudent when, through the generosity of Rev. Father Thomas A. Hayes, they were relieved from this embarrassment by the gift of a sum which enabled them to erect a large brick building which now affords ample accomodations for the sixty or seventy orphan and indigent children, who are fed and clothed by the sisters in addition to being instructed in the usual branches of an ordinary school education and taught cooking, dressmaking and the customary routine of household duties.[10]

II. ALBUQUERQUE

Shortly after the Jesuit Fathers took over the churches in Albuquerque, as has already been mentioned, the Sisters of Loretto closed their school there to open another in Socorro. This left Albuquerque without a Catholic school. Father Gasparri, S.J., had asked the Sisters of Charity to come to his aid, but for some time they could not see their way clear to do so. In October, 1881, while Mother Regina, the Superior General of the Sisters of Charity, was in Santa Fe, Fathers Gentile, S.J., and Gasparri, S.J., prevailed upon her to consent to the opening of a school in Albuquerque.

While Mother Regina was here, the present Superior of the Jesuits in the Southwest Rev. Father Gentile, S.J., and the ex-Superior Rev. Father Gasparri, S.J., came to apply to have our Sisters open a school in Old Albuquerque. Mother sent me in to make such

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[10] Santa Fe Daily New Mexican, December 12, 1891.

> arrangements as would be agreeable to both parties. It was agreed that the Jesuits would build a house for the Sisters, furnish it, and give them the deed in fee simple. The Sisters were to support themselves.[11]

In September, 1881, the School of Our Lady of the Angels was opened next to the San Felipe Church. There seems, however, to be some difference of opinion as to this date. Defouri, writing in 1887, states that the school was opened in 1881.[12] Sister Blandina, who was personally connected with the opening of the school, gives the date of opening as September 21, 1882.[13] However, in another instance she speaks of "preparing a programme for the closing of our schools" in May, 1882.[14] It would, consequently, appear that her date of opening is in error.

Six Sisters under the capable direction of Sister Mary Josephine conducted a boarding and a select day school. Besides this the Sisters taught the girls in the neighboring public school.[15] Under the guiding influence of Sister Blandina, of whom Defouri wrote, "God had sent a true help to New Mexico in Sister Blandina,"[16] the Sisters soon realized that the future of Albuquerque lay in the

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[11]Sister Blandina, op. cit., p. 202.

[12]Defouri, op. cit., p. 104.

[13]Sister Blandina, op. cit., p. 226.

[14]Ibid., p. 232.

[15]Sister Catherine, op. cit., p. 51.

[16]Defouri, op. cit., p. 103.

new town. Consequently they purchased property and began the construction of an adobe building on the present site of The Saint Vincent Academy. The new school was opened in September, 1885. This school, as well as others taught by the Sisters in Barelas and Durances was for a time a public school.[17] In 1893 the Jesuits erected the present St. Mary's School and turned it over to the Sisters of Charity. It was originally a boys' school. The girls were taken care of at St. Vincent. St. Mary's has since become a parochial school, with both boys and girls in attendance, while St. Vincent's has continued as a select boarding and day school for girls. The Sisters of Charity also conducted the parochial school in the Sacred Heart parish until 1934, when they relinquished it to the Dominican Sisters of Adrian, Michigan.

In 1926 the Jesuit Fathers purchased the old Santa Fe Hospital on South Broadway in Albuquerque and remodeled it as the present St. Francis Xavier church and school. Owing to some difficulty the school was closed for a short time but re-opened in 1928. At the present time three Sisters of Charity teach 94 children in the eight grades. The school has struggled along since its beginning under the

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[17] Sister Catherine, op. cit., p. 54.

most trying conditions. The students are almost wholly from the poorer class of Spanish-American and Mexican families. Much good work has been done, and the school is filling a well-felt need in the section of the city where it is located.

III. SAN MIGUEL

The Sisters of Charity did not limit their activities to the larger centers of population such as Santa Fe and Albuquerque, but gladly welcomed the opportunity to do good wherever it was to be found. Thus they accepted the invitation of Father John Baptist Fayet to open a school in San Miguel in 1885. In The Soldiers of the Cross is found this mention of the results obtained by the Sisters in San Miguel:

> The writer of these pages happened to be present on the 22d of July, 1893, at the commencements of the San Miguel schools, and was highly pleased with the teaching method of the Sisters, and with the proficiency of the pupils.[18]

There are practically no records of the early period of the San Miguel school; however, Sister Cathering Miriam Lawlow obtained the following information in an interview with Sister Harola Zaczynski, who taught in the school. The school was a public school, financed by the Territory.

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[18] Salpointe, op. cit., p. 209.

There were some seventy pupils in the eight elementary grades. One department was a tuition school for the children from Rivera station, some of whom boarded at the school.[19]

Sister Blandina had foreseen that the establishment of a school in San Miguel would not be permanent. When Father Fayet asked her help in obtaining Sisters for the school she told him, "The Mission will be all one can desire while you are there--but eliminate yourself--what than?[20] Future events bore out her premonitions. After the death of Father Fayet the situation became such that it was necessary to abandon the school.

At the present time, seventy-five years since their first arrival, the Sisters of Charity conduct five schools in New Mexico, four being in Albuquerque and an orphanage in Santa Fe. The enrollment in these schools is as follows: St. Vincent Academy, 195; San Felipe, 140; St. Mary's 610; St. Francis Xavier, 94; and the orphanage in Santa Fe, 125.

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[19]Sister Catherine, op. cit., p. 59-60.

[20]Sister Blandina, op. cit., p. 226.

CHAPTER VI

OTHER RELIGIOUS ORDERS

I. SISTERS OF THE BLESSED SACRAMENT IN SANTA FE

The Indians of New Mexico have always attracted the particular interest of the ecclesiastical authorities in New Mexico. In 1886 Archbishop Salpointe interested Miss Catherine Drexel in the construction of a school for Indians in Santa Fe. Miss Drexel contributed $14,000 for this purpose. The school was named St. Catherine's Industrial Indian School in honor of the benefactress.

For some years the school was operated under contract with the federal government, by which $100 per year was paid to the school for each child being cared for. The Rev. Antonio Jouvenceau was appointed Superintendent of the School by the Archbishop.

> The Pueblo Indians are Catholics, and they have found in Rev. Antonio Jouvenceau a staunch friend and earnest benefactor, who has worked unceasingly for their spiritual and temporal welfare. They in gratitude for favors shown them, respect, esteem (and one might add with truth) adore their champion. Father Antonio is the right man in the right place as principal of the school.[1]

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[1] Santa Fe Daily New Mexican, November 28, 1891.

For a short time the Sisters of Loretto taught the girls and the smaller boys. Mr. J. D. Sena was employed to instruct the larger boys. Thinking it advisable to place the institution under the direction of an order of men, Father Jouvenceau invited the Benedictine Fathers from the abbey at Atchison, Kansas, to take charge of the school. Rev. Thomas Burke, O. S. B., with eight other Benedictines, conducted the school in 1889-90, and then decided against assuming permanent control. Father Jouvenceau returned to his post as superintendent. Lay teachers were employed for the instruction.

> In September 1890 the present lay teachers were employed. The literary departments are presided over by the Misses Mamie and Cecilia McCarthy, both of whom have many years experience in teaching Indians and are very accomplished and competent ladies.[2]

In 1892 Mother Drexel visited Santa Fe to see the school for which she had contributed $14,000. Since making this contribution Miss Catherine Drexel had founded the Sisters of the Blessed Sacrament for the education of Indian and Negro children. Of her personal fortune she established a foundation to take care of the missions which the members of her newly founded order would conduct among the Indians and Negroes. The Rev. Archbishop and Father Jouvenceau pre-

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[2]Santa Fe Daily New Mexican, November 28, 1891.

vailed upon her to take over the direction of the school. Without her active support the school would likely have closed before many years, as the government withdrew its contract in 1893. Since then there has been no government help given the school.

> The school, especially on account of its location at the foot of the hills, could not have a sufficient quantity of water to work with success at any kind of agriculture, and this was the reason why its contract was suppressed for the year 1893-94. The contract has not been renewed since, but the school was taken up in September 1894, by Mother Catherine Drexel who had it well conducted by the Sisters of her Order, without any compensation from the government thus far.[3]

For forty-six years the Sisters have continued their work, building up an extensive plant. They now offer grade school and high school work. Besides the regular academic subjects training is given in the following trades: carpentry, wood-carving, shoe-repairing, tailoring, baking, sewing, home nursing, cooking, and domestic art. There are 221 students taught by eight Sisters and several lay helpers.

II. THE FRANCISCAN SISTERS

Pena Blanca. The year 1900 saw the return of the Franciscans to New Mexico. The Cincinnati Province sent men to New Mexico to do missionary work among the Mexican and

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[3] Salpointe, op. cit., p. 274.

Indian people. The Fathers soon realized the need for education in their outlying mission. They called upon their auxiliaries for assistance. In 1904 three Sisters of St. Francis of the Perpetual Adoration, better known as the Franciscan Sisters, came to Pena Blanca to open their first school in New Mexico.

The accommodations placed at the disposal of the Sisters consisted of a residence, almost primitive in its appointments, and two one-room school buildings about a mile apart. These were to be the scene of the activities of the Sisters. The schools were public, but the teachers were paid for only three months. However, they kept the schools open for a ten-month term. The chronicles of Pena Blanca speak of the cold, dirty, uncomfortable, inadequate schoolrooms, the long, tiresome trip on foot to school, a residence poorer than an ordinary stable in the East, lack of fuel, and difficulty in obtaining food.[4] But these hardships did not daunt the good Sisters.

As it was not possible to do the good which was to be done in the small and incommodious quarters occupied by the schools, plans were made for a more adequate plant. With a small amount of help from the people of Pena Blanca, work was begun in 1906 but had to be stopped for lack of funds.

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[4]Vidal Trujillo, "History of Catholic Education in Sandoval County," (unpublished thesis, Manhattan College, New York, 1932), p. 57.

Various Catholic charitable agencies, among them the Extension Society, became interested in the project and sufficient funds were forthcoming to complete the building. It must be mentioned that a great amount of the construction work was done by the Franciscan Fathers and Brothers. The school was solemnly dedicated on Easter Tuesday, April 21, 1908.

As the increase in enrollment demanded it, new rooms were added. In 1906 the Sisters opened a high school. At the present time they conduct the public grade school and high school. Eight Sisters and one lay teacher instruct 192 children.

Jemez. In 1905 the Franciscan Fathers at Jemez Pueblo felt the need of Sisters to help them in their work among the Indians. Hardships had to be faced here as in Pena Blanca, but here also the Sisters' zeal for souls caused them to overlook the difficulties and see only the good which was to be done. The methods of the Sisters with the Indians have accomplished remarkable results with the Indian children. In spite of the fact that a government school was built in the Pueblo, the Sisters still have 125 students in their grade school.

Cuba. Cuba, New Mexico, was next to request the services of the Franciscan Sisters. In 1917 three Sisters opened a school in this community. Conditions here were worse, if possible, than in Pena Blanca in 1904. The quarters

provided for the Sisters and the school were in perfect harmony with the town. There were three frame shacks of one room each. Two were to be used as classrooms and the third was to be home for the Sisters. Before long the people of this mountain town began to appreciate the work of the Sisters.[5] Under the leadership of the Padres they set to work on a building which would be more adequate to the needs of the teachers and the children. Here, also, the school is a public school, with both the grades and high school classes. Nine Sisters and one lay teacher are employed by the school board. They have an enrollment at the present time of 303 pupils. The Sisters conduct a boarding department for girls. At one time they had as many as 70 boarders in attendance.

Park View and San Fidel. Wherever the Franciscan Fathers went they were soon followed by the Franciscan Sisters. These Sisters opened a grade school in Parkview in 1918. The school is the public school of the district. It has an enrollment of 165 pupils, with four Sisters in charge. In 1919 San Fidel obtained Franciscan Sisters for its public school. The three Sisters now employed instruct 78 children.

Gallup. In Gallup the Franciscan Fathers find in their sister organization a valuable auxiliary force in their apostolic work. The Sisters there conduct their largest

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[5]Trujillo, op. cit., p. 58.

school in New Mexico. In the grade department they have 471 pupils and in the high school there are 158. Fifteen Sisters are in charge. Here the school is parochial.

Zuni and Albuquerque. Since September, 1923, the Franciscan Sisters have conducted the St. Anthony's Indian School in Zuni. Six Sisters and three lay teachers have 130 grade school and 42 high school pupils. In addition to the above-mentioned schools the Franciscan Sisters also conduct St. Anthony's Orphanage for boys in Albuquerque. One hundred homeless children are cared for by nineteen Sisters.

Thus in New Mexico the Sisters of St. Francis of the Perpetual Adoration conduct seven schools with a total of 62 teachers and an enrollment of 1592 pupils. Four of the seven schools are public schools.

III. THE URSULINE SISTERS

Farmington. The Ursuline Sisters, whose headquarters are located at Maple Mount, Kentucky, opened the St. Thomas parochial school in Farminton in 1919.

> Catholic parents coming to Farmington will be agreeably surprised to find this splendid parochial school so well equipped and maintaining a high standard of education and moral instruction for the training of their children. The state curriculum is followed in the plan of studies... Graduates of the eighth grade are required to pass the county school examinations which entitles them to a certificate of graduation and admission to accredited

high schools in the state.[6]

Waterflow. The Ursuline mother house in Kentucky was confident enough in the future of the Sisters' schools in San Juan County to invest in the construction of Sacred Heart Academy in Waterflow.

> The erection of the academy, a commodious four-story building,.....was completed and ready for occupancy by September 1920. The attendance that year was small, but as the years passed, the day school attendance increased, and boarding students were also admitted. In 1931 a high school course was added. This department now offers a complete four year course, and is fully accredited by the State Department of Education. The grade school is the recognized public school taught by teachers holding certificates granted by the State Board of Education.[7]

Blanco. There are now 63 pupils in the grade school and 32 in the high school. They are taught by six Ursuline Sisters. The town of Blanco also obtained these Sisters for their public school in 1920. The Franciscan Missions of the Southwest, published in 1920, mentions, "At Blanco three Sisters have enrolled about 200 pupils, mostly Mexicans."[8] The present enrollment is given as 116 in the grades and 17 in the high school. Eight Sisters are in charge.

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[6]Sunny San Juan Magazine, Farmington, New Mexico published by the Quill Club of Farmington. July, 1938, p. 15.

[7]Bulletin of Sacred Heart Academy, Waterflow, New Mexico. p. 7.

[8]Franciscan Missions in the Southwest, St. Michael, Arizona. Published privately. 1920. p. 26.

In the three schools taught by the Ursuline Sisters in New Mexico there are 315 pupils enrolled and 18 Sisters actively engaged in teaching.

IV. SISTERS OF THE SORROWFUL MOTHER

Ribera. The Sisters of the Sorrowful Mother, whose American mother house is in Milwaukee, Wisconsin, were invited to take over the Ribera public school in 1914. As has been mentioned previously the Sisters of Charity had conducted a school in nearby San Miguel until the turn of the century, when they withdrew. The absence of the Sisters was sorely felt and it was in the midst of general rejoicing that the Sisters of the Sorrowful Mother came to Ribera in 1914. Four Sisters are employed by the school board. The present enrollment is 108 students.

Villanueva. Two years later Villanueva also asked for and obtained these Sisters for its public school.

> At that time they found a woman teaching all the girls and a man teaching all the boys. There were no grades. Two Sisters started out the work, but three were needed before the first year was over..At the end of 5 years there were four Sisters teaching and classes were graduating from the eight grade.[9]

A new six-room school building was recently constructed at Villanueva as a W.P.A. project. It is said that this building is the most modern of all the rural schools in San

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[9]Notes on the Villanueva School (Unpublished).

Miguel County. Four teachers are actually employed in this grade school, which has an enrollment of 115.

V. SISTERS OF ST. CASIMIR IN ROSWELL

Roswell. In 1911 St. Peter's school was opened in Roswell. The Franciscan Sisters were in charge. In 1914 they opened the St. John the Baptist school for the Spanish-speaking children. The Franciscan Sisters withdrew in 1937 and were replaced by the Sisters of St. Casimir of Chicago. Four Sisters teach in the St. Peter's school, which has an attendance of 96. In the St. John the Baptist school the same number of teachers care for 150 pupils.

VI. DOMINICAN SISTERS OF GRAND RAPIDS

Penasco. In 1926 the Rev. Peter Kuppers obtained the consent of the public school authorities to have a community of Sisters take over the direction of the public school of Penasco. The Dominican Sisters of Grand Rapids, Michigan, accepted the invitation of Father Kuppers and assumed charge with the opening of the school in September, 1926. A rapid increase in enrollment made necessary the expansion of the school facilities. A new school building was occupied in 1932. Part of the old convent was also remodeled to house the domestic science department. The Sisters run this department without any expense to the school district. The teacher

is also furnished by the Sisters without any charge. There are at present ten Sisters and three lay teachers, with an enrollment of 307 in the grades and 84 in the high school classes.

Belen. The Rev. A. C. Cellier, pastor of the church in Belen, began the erection of a parochial school in 1925. It was not until September, 1927, that Sisters were obtained to take over the school. The Ursuline Sisters of the Roman Union remained in Belen for a few years, and then turned the school over to the Dominican Sisters. Four Sisters and two lay teachers instruct 310 pupils in the school, which is now a public school.[10]

Santa Cruz. In 1928 the Dominican Sisters were called upon to teach in the Santa Cruz public school. With six Sisters and a like number of lay teachers they instruct 210 children in the grades and 132 in the high school.

San Juan. The Rev. Joseph Pajot of San Juan obtained Dominican Sisters for the public school of Chamita in 1929. They began teaching in an abandoned garage and in a room in the priest's house. For seven years classes were taught in a house belonging to the parish. In 1939, through a W.P.A. project, a very fine school building was put up. Three

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[10] Seminario de Nuestra Senora de Guadalupe, Belen, N. M. Albuquerque; New Mexico: Ward Anderson. P. 29.

Sisters and four lay teachers now teach 217 pupils in the eight grades.

Ranchos de Taos. Ranchos de Taos was next to get Dominican Sisters for their school. The Rev. J. Garcia opened a parochial school in 1935, but the next year it became the public school of the district. Three Sisters and three lay teachers are in charge and there are 240 pupils in attendance.

Dixon and Roy. The Dominican Sisters also have schools in Dixon and in Roy. In Dixon there are four Sisters with 150 pupils; in Roy there are six Sisters with 161 pupils.

Since coming to New Mexico in 1926 the Dominican Sisters of Grand Rapids have opened seven schools. Thirty-six Sisters, assisted by 18 lay teachers, conduct these seven schools in the state with a total enrollment of 1811 pupils.

VII. DOMINICAN SISTERS OF ADRIAN, MICHIGAN

Tucumcari. In 1919 Msgr. A. Estvelt, pastor of St. Ann's church in Tucumcari, opened a parochial school which was placed under the direction of the Franciscan Sisters of the Atonement from Graymoor, New York. However, in 1923 they were replaced by the Dominican Sisters of Adrian, Michigan. Modern school building houses the eight grades, which have a total enrollment of 416 pupils taught by nine Sisters.

Albuquerque. The parochial school of Sacred Heart parish in Albuquerque, as has been mentioned previously, was turned over by the Sisters of Charity to the Dominican Sisters of Adrian, Michigan, in 1934. Since then, under the direction of the Rev. J. Stoffel, a junior high school department has been added. Ten Sisters are employed, and there are 308 children in attendance.

VIII. DOMINICAN SISTERS OF RACINE, WISCONSIN

Santa Fe. The late Miguel Chavez, who has been mentioned before for his benefactions to St. Michael's College and Loretto Academy of Santa Fe, also came to the aid of the Guadalupe parish in Santa Fe. With his generous help the Rev. H. Le Guillou was enabled to erect a fine parochial school which was opened under the direction of the Sisters of Loretto in 1926. Four years later they were replaced by the Dominican Sisters of Racine, Wisconsin. Since its opening the school has been filled to capacity. Many children have to be turned away each year. There are eight Sisters and 288 pupils.

IX. SISTERS OF MERCY

Clovis. The Rev. Florentine Meyer, O.F.M., organized the Sacred Heart school in Clovis in 1926. The following year a building was erected for the Spanish-speaking children.

When the school opened in 1926 there was an enrollment of 67 pupils. At present the two schools have a combined enrollment of 260 pupils, taught by six Sisters. There is a complete high school department with 47 pupils. The Sisters of Mercy have had the direction of the school since its beginning.

Carrizozo and Costilla. Carrizozo was also blessed in 1926 by the opening of a school taught by the Sisters of Mercy. Four Sisters teach 131 pupils. The school is a public school. Costilla, far up in the northern part of the state, asked for Sisters of Mercy to take over its public school in 1929. This school has both a grade and a high school department. Three hundred and seventy-five boys and girls are taught by six Sisters and five lay teachers.

Raton and Springer. Raton has two schools taught by the Sisters of Mercy. St. Patrick's Academy, a boarding and day school for both boys and girls, has an enrollment of 210 pupils, taught by ten Sisters. In the Mexican parish of San Jose three Sisters instruct 102 pupils. The Sisters of Mercy also have had a small parochial school in Springer since 1926, with three Sisters in charge. The enrollment is 114.

X. SISTERS ADORERS OF THE MOST PRECIOUS BLOOD

Carlsbad. The Sisters Adorers of the Most Precious Blood, whose mother house is in Wichita, Kansas, were called to open a parochial school in Carlsbad in 1918. The first classes were held in a small room built on to the sacristy of the church. Later a frame building across the street was purchased and used for the school. As this building was too small the first four grades were taught in the St. Francis Hospital. In 1936 when a new church was completed the old church was remodeled for school purposes. Four Sisters teach in the school, which has an enrollment of 113.

XI. SISTERS OF JESUS AND MARY

Carlsbad. In 1928 the Franciscan Sisters opened a school in the Mexican parish in Carlsbad. In 1938 they were replaced by the Sisters of Jesus and Mary, a group of Sisters of Spanish and Mexican origin. Their better understanding of the Spanish-American children made them more suitable for this type of school. Three Sisters now teach the eight grades, with an enrollment of 117.

XII. SISTERS OF DIVINE PROVIDENCE

Pecos. In 1917 Rev. E. Paulhan of Pecos requested the Mother Superior of the Sisters of Divine Providence, whose mother house is in San Antonio, Texas, to send Sisters

to take over the public school in Pecos. The Rev. Mother Superior General found it impossible to grant his request at the time, but told him that in a couple of years it might be possible to take over the school. Two years later she received a letter from the zealous priest telling her that he had just completed the erection of a convent for the Sisters at a cost of $8,000, and that he hoped they would be able to take over the public school in September. Consequently, in 1920 three Sisters began teaching in the public school in Pecos. At the present time there are seven Sisters and four lay teachers in the school, which has an enrollment of 220 in the grades and 60 in the high school classes.

XIII. FRANCISCAN MISSIONARY SISTERS

Aragon. The Franciscan Missionary Sisters, an order of German origin, whose mother house is now in Columbia, South America, were brought to the United States by Archbishop Gerken when he was Bishop of Amarillo. They have since come into the diocese of Santa Fe. They have only one school thus far. It is the public school of Aragon which they took over in 1934. Three Sisters teach the 83 pupils who are enrolled in the eight grades of the school.

These Sisters have opened a novitiate at St. Mary's convent in Santa Fe where girls are admitted to the order. In time they will undoubtedly expand their activities in the Archdiocese of Santa Fe.

CHAPTER VII

THE EDUCATIONAL WORK OF ARCHBISHOP GERKEN

In its first Bishop, the illustrious J. B. Lamy, New Mexico found a friend of education. Much of the educational activity traced in these pages was the result of the impetus which he gave to educational endeavor by bringing to New Mexico various religious orders to labor, each in its own way, at the task of bringing the benefits of Catholic education to the youth of his diocese.

When the Most Rev. R. A. Gerken, D.D., became Archbishop of Santa Fe on August 22, 1933, New Mexico was given another friend of education. His activities in the interests of education during the first years of his administration run parallel to the efforts of his predecessor, Bishop Lamy. The first need which Archbishop Gerken recognized was that of instruction and ministration to the needs of the Spanish-speaking people in the out-lying towns and villages where there are no Catholic schools. Accordingly, one of his first acts was the purchase of the present St. Mary's Convent in Santa Fe. This convent was turned over to Spanish-speaking Sisters as a novitiate in which to train young women for work among their own in the Archdiocese. At the present time the Franciscan Missionary Sisters have

their novitiate at St. Mary's Convent. Sufficient time has not yet elapsed to see the results of this undertaking, but it is undoubtedly destined to be successful.

The Archbishop soon realized, also, the need for a vocational school for the boys of New Mexico under the auspices of the Church. He purchased the property of the Rio Grande Industrial School, south of Albuquerque. The Brothers of Our Lady of Lourdes, with headquarters in Holland, were highly recommended to the Archbishop as an organization specializing in vocational schools. Several members of this order were obtained to start the Lourdes Industrial School. They organized the various trades departments very efficiently and in short time the school was operating satisfactorily. In 1938 the Brothers were recalled to Holland and the secular clergy of the archdiocese have the direction of the school. Among the trade courses offered are agriculture, woodworking, carpentry, iron-working, auto mechanics, and printing. In addition to the trade courses there is a special department for the junior seminary of the archdiocese. Upon completion of two years of college work the aspirants to the priesthood transfer to St. Thomas Seminary of Denver or to some other diocesan major seminary. At the present time there is an enrollment of 80 pupils. Seven priests and several lay instructors are in charge of the academic and trades courses.

Members of religious orders who teach in New Mexico have found it increasingly difficult during the past few years to meet the requirements for certification. In practically all cases attendance at the state institutions of higher learning is necessary for certification. Such attendance is impracticable for some of these orders who do not have communities in the cities where the state institutions of higher learning are located. In order to enable the teaching Sisters to meet all the state requirements without having to attend the secular institutions the Franciscan Sisters, several years ago, organized the St. Francis Summer College. However, with the changes in certification requirements, it became more and more difficult to have the work done at the Summer College accepted. Archbishop Gerken has just completed the organization of the Catholic Teachers College of New Mexico, which will open on June 8, 1940. It will replace the St. Francis Summer College.

The recently published catalog of the Catholic Teachers College states the purpose of the new institution as follows:

> The Catholic Teachers College of New Mexico dedicates itself to the inculcation of the highest Catholic ideals, and to the higher education of our Sisterhoods and Catholic lay people who intend to make teaching their profession.[1]

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[1] Bulletin, Catholic Teachers College of New Mexico, p. 11.

The school is organized on a cooperative basis, according to which it will draw its faculty from the various religious orders engaged in educational work in New Mexico. This plan will guarantee at all times an adequate number of properly prepared instructors in all branches of learning.

The following are the principal points of an agreement of the various religious communities with the Archbishop in connection with the manner in which the institution will be conducted.

I. The Catholic Teachers College of New Mexico shall, as a Diocesan institution, be entirely under the direction of the Archbishop of Santa Fe.

II. It shall be operated on a strictly cooperative basis in the sense that it shall draw its teaching staff from the various communities represented in the Archdiocese of Santa Fe.

III. The Catholic Teachers College of New Mexico shall be affiliated with the Catholic University of America.

IV. The Catholic Teachers College of New Mexico shall comply with the standards of the State Department of Education of New Mexico and as such shall be accredited by the State Board of Education.

V. The purpose of the College shall be to prepare teachers for the elementary and secondary schools of New Mexico.

VI. The College shall have the power and authority to confer collegiate degrees in accordance with the curricula as shall be established by the governing board and the faculty of the College, and approved for certification purposes by the State Department of Education of New Mexico and the Catholic University of America.

VII. The new institution shall be incorporated under the laws of the State of New Mexico and shall conform to the highest educational standards.[2]

It is generally felt that the successful development of the Catholic Teachers College of New Mexico will be the greatest single step forward in the advancement of the Catholic educational program in New Mexico.

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[2]Bulletin, Catholic Teachers College of New Mexico, p. 9.

CHAPTER VIII

SUMMARY

On coming to New Mexico in the middle of the past century Bishop Lamy found the condition of the Church in a sad state of neglect. He decided that the most effective step in restoring catholicity would be through education. The Sisters of Loretto came to Santa Fe at his request in 1852 and opened the Academy of Our Lady of Light. From Santa Fe the Sisters spread their good work throughout the Territory. Schools were opened at the following places: Taos in 1863, Mora in 1864, Albuquerque in 1866, Las Vegas in 1869, Las Cruces in 1869, Bernalillo in 1875, Socorro in 1879, Immaculate Conception in Las Vegas in 1912. All these schools are still in operation, with the exception of that of Albuquerque, which was closed in 1869. At the present time eighty Sisters of Loretto are engaged in teaching 2,794 pupils in New Mexico schools.

The Brothers of the Christian Schools were the next educational organization to come to New Mexico. Five Brothers opened St. Michael's College of Santa Fe in 1859. The school struggled along in uncertainty until 1872, when Brother Botulph took over its direction and began a series of expansion projects which assured the future of the school.

Schools were opened by the Brothers in other sections of the the territory: in Taos in 1864, Mora in 1867, Bernalillo in 1872, Las Vegas in 1889. The Santa Fe and Bernalillo schools are the only ones in operation today. In these two schools twenty-eight Brothers educate 601 pupils.

The Sisters of Charity were next in the field. Bishop Lamy invited them to Santa Fe to open a hospital and an orphanage in 1865. In 1881 they opened a school next to the San Felipe Church in Albuquerque. In 1885 St. Vincent Academy was begun in Albuquerque also, to be followed by St. Mary's in 1892, and then by the Sacred Heart parochial school. In 1885 a school was opened in San Miguel, but it has since closed. The latest foundation in New Mexico by the Sisters of Charity is the St. Francis Xavier school in Albuquerque, which was opened in 1926.

The Sisters of the Blessed Sacrament have been in charge of St. Catherine's Industrial Indian School since 1894. At their own expense they care for 221 students. Eight Sisters are in charge.

In 1904 the Sisters of St. Francis of the Perpetual Adoration opened a school in Peña Blanca. Other schools were opened in succeeding years in the following places: Jemez in 1906, Cuba in 1917, Park View in 1918, San Fidel in 1921, and Zuni in 1923. They also have a school in Gallup

Gallup, c. 1910/12

and conduct the St. Anthony's Orphanage in Albuquerque. Sixty-two Sisters take care of 1592 pupils in these schools.

San Juan County has been the scene of the activities of the Ursuline Sisters. They conduct the St. Thomas Parochial School in Farmington, the Sacred Heart Academy in Waterflow, and the public school in Blanco. Three hundred and fifteen pupils are taught in these schools by eighteen Sisters.

In Roswell there are two parochial schools, opened in 1911 and 1914, and taught by the Sisters of St. Casimir. The eight Sisters in these two schools teach 246 pupils.

Three separate groups of Dominican Sisters have schools in the state. Their first school was opened at Penasco in 1926. These Dominican Sisters of Grand Rapids have since opened schools in Belen, Dixon, Roy, San Juan, Santa Cruz, and Ranchos de Taos. In these schools thirty-six Sisters and eighteen lay teachers instruct 1811 pupils.

The Dominican Sisters of Adrian, Michigan, have a parochial school in Tucumucari and the Sacred Heart parochial school in Albuquerque, opened in 1923 and 1934 respectively. Nineteen Sisters teach 724 pupils in these two schools. The Dominican Sisters of Racine, Wisconsin, have operated the Guadalupe school in Santa Fe since 1930. There are eight Sisters with 289 pupils.

The Sisters of Mercy of Bethesda, Maryland, have six schools, viz: St. Patrick's and St. Joseph's in Raton, and schools at Clovis, Springer, Carrizozo, and Costilla. In these schools thirty-two Sisters have 1192 pupils.

The Sisters of Jesus and Mary have taken over the parochial school in the Mexican parish in Carlsbad since 1938. There are three Sisters and 117 pupils.

The Sisters of Divine Providence came to Pecos in 1920, where they teach in the public school. Seven Sisters have 280 pupils.

The Franciscan Missionary Sisters took over the public school in Aragon in 1934. Three Sister teach 83 pupils.

Since his appointment as Archbishop of Santa Fe the Most Rev. R. A. Gerken has done much to further Catholic education. He has opened a novitiate for Spanish-speaking Sisters, a trade school for boys in Albuquerque, and he has recently completed plans for the Catholic Teachers College of New Mexico which is to open on June 8, 1940.

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Appendix A

ST MICHAEL'S COLLEGE
Santa Fe New Mexico

Dec. 13
1 9 3 9

Dear friend,

In my work towards a Master's Degree at the University of New Mexico I have been assigned the following thesis subject: "The History of Catholic Education in New Mexico Since the American Occupation." In the work of gathering the necessary information I wish to ask your cooperation. Following is a questionnaire which I would ask you to be so kind as to fill out and return to me at your earliest convenience.

Assuring you of my appreciation for your kind cooperation, I am

Sincerely yours,
(Signed)
Brother Benildus.

QUESTIONNAIRE

1. Name of school . . . . . .

2. Location: City or Town . . . . . Parish . . . . . .

3. Type of school (Underline the proper words)

A.	Private	Parochial	Public
B.	Boys	Girls	Coeducational
C.	Grades	High school	Both

4. Number of teachers:

A. In the grades	B. In the High School	C. Auxiliary
Religious	Religious	Religious
Lay	Lay	

5. Present enrollment:

A. In the grades	B. In the High School
Boys	Boys .....
Girls	Girls .....

6. Date of establishment of school . . . . . .
(A brief attached statement giving the details of the establishment and the important incidents in the history of the school would be appreciated).

7. Religious community in charge . . . . . .

. . . . . .

Location of its mother house. . . . . .

8. If the school is public is there a contract or some agreement with the school board guaranteeing some degree of permanency of tenture for the community? . . . . . .

. . . . . .

9. Kindly give references to any published material in which the history or work of your school is treated . . . . . .

. . . . . .

. . . . . .

10. Kindly send catalog, prospectus, or any other available material concerning your school.

N.B. Any other pertinent details concerning your school would also be most helpful.

Appendix B

TABLE I

CATHOLIC SCHOOLS IN NEW MEXICO

School	Date opened	Number of Teachers Lay	Number of Teachers Religious	Enrollment 1939-40
Sisters of Loretto				
Santa Fe				
Loretto Academy	1853	0	12	286
St. Francis	1903	0	14	618
Taos	1863	0	4	138
Mora	1864	0	7	347
Las Vegas				
Our Lady of Sorrows	1869	0	5	220
Immaculate Conception	1912	0	10	317
Las Cruces				
Loretto Academy	1869	0	8	103
Holy Cross	1927	2	3	165
Bernalillo	1875	2	11	382
Socorro	1879	0	5	218
Brothers of the Christian Schools				
Santa Fe	1859	2	21	409
Bernalillo	1872	0	7	192

Table I (continued)

School	Date opened	Number of Teachers Lay	Number of Teachers Religious	Enrollment 1939-40
Sisters of Charity				
Santa Fe (Orphanage)	1865	0	5	125
Albuquerque				
San Felipe	1881	0	3	140
Saint Vincent	1885	0	20	195
St. Mary's	1893	2	13	610
St. Francis Xavier	1926	0	3	94
Sisters of the Blessed Sacrament				
Santa Fe-St. Catherines's Indian Industrial School	1886	4	8	221
Franciscan Sisters				
Pena Blanca	1904	1	8	192
Jemez	1906	0	4	125
Cuba	1917	1	9	303
Park View	1918	0	4	165
San Fidel	1921	0	3	78
Zuni	1923	3	6	172
Gallup	1914	0	15	629
Albuquerque (Orphanage)	1913	0	19	100

Table I (continued)

School	Date opened	Number of Teachers Lay	Number of Teachers Religious	Enrollment 1939-40
Ursuline Sisters				
Farmington	1919	0	4	87
Waterflow	1920	0	6	95
Blanco	1920	0	8	133
Sisters of Mercy				
Clovis				
Sacred Heart	1926	0	6	260
Guadalupe	1927			
Springer	1926	0	3	114
Carrizozo	1926	0	4	131
Costilla	1929	5	6	375
Raton				
St. Patrick's	?	0	10	210
St. Joseph's	?	0	3	102
Sisters Adorers of the Most Precious Blood				
Carlsbad-St. Edward's	1918	0	4	113
Sisters of Jesus and Mary				
Carlsbad-Mexican	1928	0	3	117

Table I (continued)

School	Date opened	Number of Teachers Lay	Number of Teachers Religious	Enrollment 1939-40
Sisters of Divine Providence				
Pecos	1920	4	7	280
Franciscan Missionary Sisters				
Aragon	1934	0	3	83
Lourdes School	1935	4	7	80
Sisters of the Sorrowful Mother				
Ribera	1914	0	4	108
Villanueva	1916	0	4	115
Sisters of St. Casimir				
Roswell				
St. Peter's	1911	0	4	96
St. John the Baptist	1914	0	4	150
Dominican Sisters of Grand Rapids				
Penasco	1926	3	10	391
Belen	1927	2	7	300

Table I (continued)

School	Date opened	Number of Teachers Lay	Number of Teachers Religious	Enrollment 1939-40
Dominican Sisters of Grand Rapids (continued)				
Santa Cruz	1928	6	6	342
San Juan	1929	4	3	217
Ranchos de Taos	1935	3	3	240
Roy	?	0	6	161
Dixon	?	0	4	150
Dominican Sisters of Adrian, Mich.				
Tucumcari	1923	0	9	416
Albuquerque-Sacred Heart	1937	0	10	308
Dominican Sisters of Racine, Wis.				
Santa Fe-Guadalupe	1926	0	8	288

TABLE II

WORK OF THE RELIGIOUS ORDERS IN NEW MEXICO

Order	Number of schools	Teachers Lay	Teachers Religious	Enrollment 1939-40
Sisters of Loretto	10	4	79	2794
Brothers of the Christian Schools	2	2	29	601
Sisters of Charity	5	2	14	1164
Sisters of the Blessed Sacrament	1	4	8	221
Franciscan Sisters	8	5	68	1712
Ursuline Sisters	3	0	18	315
Sisters of the Sorrowful Mother	2	0	8	223
Sisters of St. Casimir	2	0	8	246
Dominican Sisters of Grand Rapids	7	18	39	1801
Dominican Sisters of Racine, Wis.	1	0	8	288
Dominican Sisters of Adrian, Mich.	2	0	19	724
Sisters of Mercy	7	5	32	1192
Sisters Adorers of the Most Precious Blood	1	0	4	113
Sisters of Jesus and Mary	1	0	3	117
Sisters of Divine Providence	1	4	7	280
Franciscan Missionary Sisters	1	0	3	83
Totals	54	44	347	11,874

TABLE III

PUBLIC SCHOOLS IN NEW MEXICO UNDER CATHOLIC AUSPICES

School	Teachers Lay	Teachers Religious	Enrollment 1939-40
Pena Blanca	1	8	192
Cuba	1	9	303
Park View	0	4	165
San Fidel	0	3	78
Blanco	0	8	133
Ribera	0	4	108
Villanueva	0	4	115
Penasco	3	10	391
Belen	2	7	300
Santa Cruz	6	6	342
Ranchos de Taos	3	3	240
Carrizozo	0	4	131
Costilla	5	6	375
Pecos	4	7	280
Aragon	0	3	83
Mora	0	7	347
Bernalillo, Sisters	2	11	382
Socorro	0	5	218
Bernalillo, Brothers	0	7	192
San Juan	4	3	217
Totals	31	119	4,592

TABLE IV

PAROCHIAL SCHOOLS IN NEW MEXICO

School	Teachers Lay	Teachers Religious	Enrollment 1939-40
Santa Fe, St. Francis	0	14	618
Taos, St. Joseph	0	4	138
Las Vegas			
Our Lady of Sorrows	0	5	220
Immaculate Conception	0	10	317
Las Cruces, Holy Cross	2	3	165
*Socorro	0	5	218
Albuquerque			
San Felipe	0	3	140
St. Mary's	2	13	610
St. Francis Xavier	0	3	94
Gallup, Sacred Heart	0	15	629
Farmington, St. Thomas	0	4	87
Roswell, St. Peter's	0	4	96
St. John the Baptist	0	4	150
Roy	0	6	161
Dixon	0	4	150
Tucumcari, St. Ann's	0	9	416
Albuquerque, Sacred Heart	0	10	308
Santa Fe, Guadalupe	0	8	288
Clovis			
Sacred Heart, Guadalupe	0	6	260
Springer	0	3	114
Carlsbad			
St. Edward's	0	4	113
Guadalupe	0	3	117
Totals	4	150	5,705

*Combined public and parochial. Two Sisters employed as public school teachers.

TABLE V

INDEPENDENT OR NON-PAROCHIAL CATHOLIC SCHOOLS IN NEW MEXICO

School	Teachers Lay	Teachers Religious	Enrollment 1939-40
Santa Fe Loretto Academy	0	12	286
Las Cruces Loretto Academy	0	8	103
Santa Fe St. Michael's College	2	21	409
Albuquerque St. Vincent	0	20	195
Waterflow Sacred Heart	0	6	95
Raton St. Patrick's	0	10	210
Totals	2	77	1,298

TABLE VI

SPECIAL CATHOLIC SCHOOLS IN NEW MEXICO

School	Teachers Lay	Teachers Religious	Enrollment 1939-40
Santa Fe			
St. Vincent's Orphanage	0	5	125
St. Catherine's Indian Industrial School	4	8	221
Albuquerque			
St. Anthony's Orphanage	0	19	100
Lourdes (seminary and trades school)	3	7	80
Jemez (Indian school)	0	4	125
Zuni (Indian school)	3	6	172
Totals	10	49	743

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